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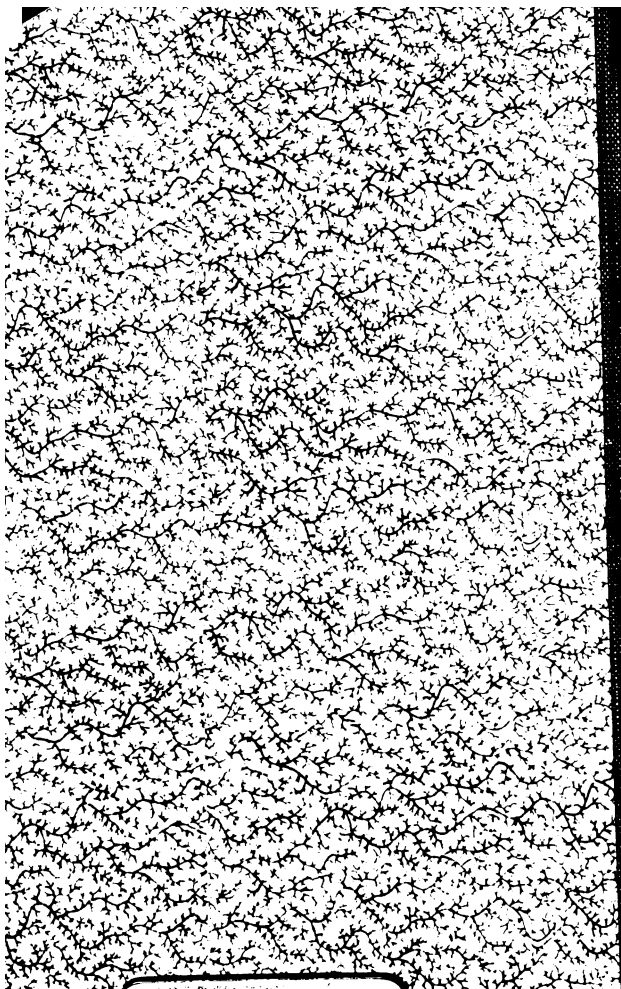
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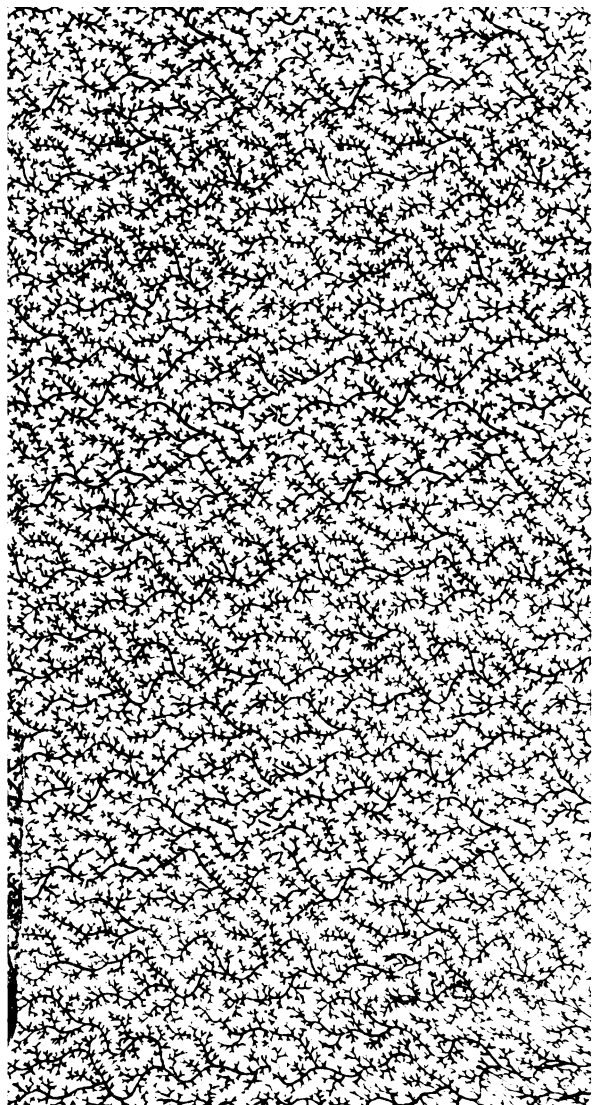
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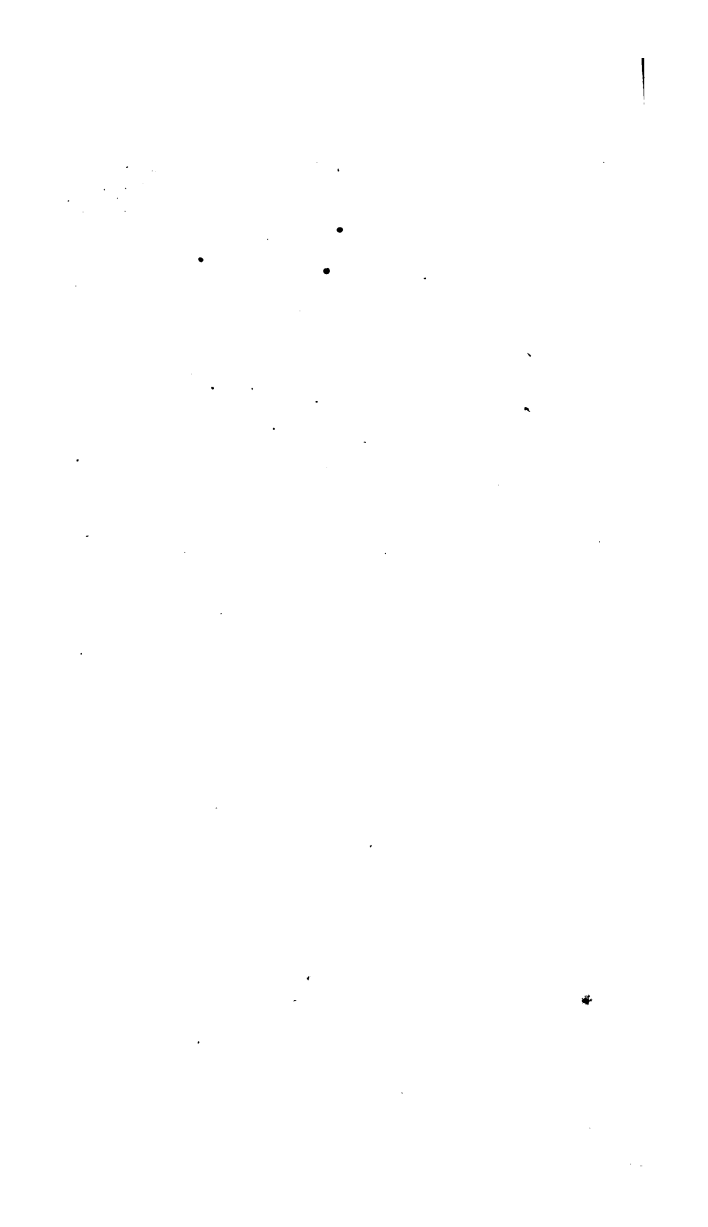
**APHORISMS,**

*&c.-*

**VOL. II.**









*R. E. Turner del.*

*Freeman*

*The Princess of Arcadia.*

*See Vol. 7, page 3*

*Published by Longman & Co. March 20<sup>th</sup> 1847.*

**APHORISMS**  
**OF**  
**SIR PHILIP SIDNEY;**

**WITH**  
**REMARKS,**

**BY MISS PORTER,**  
**(AUTHOR OF THE ADVERSUS OF WARSAW)**

---

*Fidei non descript error.*

His honour stuck upon him as the sun  
In the grey vault of heaven; and by his light  
Did all the chivalry of England move  
To do brave acts.

**SHAKESPEARE.**

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**VOLUME II.**

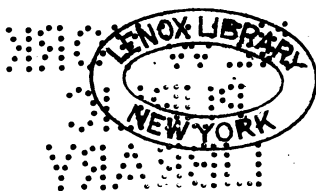
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# APHORISMS,

&c.

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## INGRATITUDE, BASENESS, AND ENVY.

1.

THE ungrateful are sparing of thanks, for fear that thankfulness may be an introduction to reward.

2.

Ungratefulness is the very poison of manhood.



2

3.

The Base, measure all men's marches by their own pace.

4.

Whatsoever the base man finds evil in his own soul, he can with ease lay upon another.

*Remark.*

It is this inward consent to the commission of vices, that makes the tales of the slanderer be received with such ready belief. The pure in heart are slow to credit calumnies ; because they hardly comprehend what motives can be inducements to the alleged crimes.

5.

There is nothing sooner overthrows a weak head, than opinion of authority ; like too strong a liquor for a frail glass.

6.

Some hearts grow the harder, the more they find their advantage.

7.

Cheerfulness in others, is ever a source of envy to the ill-natured.

8.

Base natures joy to see hard hap happen to them they deem happy.

*Remark.*

The envious, with regard to their contemporaries, are like boys on a see-saw ; in proportion as the one is elevated in the air, the other thinks himself sinking to the ground. When we see this vile passion in the breasts of people in whom there appears few good qualities, to preponderate the value of those which they covet and affect to contemn, we are not surprised, nor much moved to anger. We rather compassionate the poor creature, who sees his own defects so glaringly, as to make him shut his eyes against the perfections of another. But when we look to the more favoured of the human species, how greatly are we shocked to perceive that a man may possess eminent talents, and yet have a base na-

ture. When his opinion of himself transcends his merits, it is almost impossible that he should not meet with mortifications to offend his pride, and animate his resentment. If he be not generally applauded, he lays the blame on any thing rather than his own want of attraction : the caprice of the world ; the influence of party ; the hatred of rivals ; all conspire to keep him in the back-ground ! When he sees a rich man, who is respected, he says to himself—" Had I been a wealthy, how I could have bought esteem !" When he hears the virtuous renowned, he declares, that " had he been planted at the same post, he would have achieved greater honours." On whatever height he fixes his ambitious eye, there he sees the station for his actions ; and there he believes he would have signalized himself with unexampled glory. But what right has he (to whom an estate has been bestowed in the talents of the mind), to repine that the gifts of fortune were not added to his other endowments ? Upon what grounds does he rest the presumption, that had he been a richer, or a more powerful, he would have

been a better man? The Almighty divides his benefits: on some he pours his spirit, and on others he descends in showers of gold. It lies with man to appreciate the gifts: but how he despises the best! How murmuring and arrogant are his conclusions! Let him not disdain the truth—that he who thinks himself excusable in falling from duty in any one situation, would always find some reason for making the same apology in every other. Magnanimity is above circumstance; and any virtue which depends on that, is more of constitution than of principle.

## JUSTICE.

## 1.

Few swords, in a just defence, are able to resist many unjust assaulters.

## 2.

Think not lightly of never so weak an arm which strikes with the sword of justice.

*Remark.*

Right is now so little regarded, either in the field, the senate, or the closet, that these sentiments have past into mere embellishments of style ; for it is one thing to harangue boldly, and another to act bravely. When men have once sold their consciences, they are ready to speak, to fight, or to remain still, as their owners choose to command them. Interest stimulates all their movements ; and it is only with an eye to the rewards of promotion, places, or patronage, that they either

raise their arms or open their lips. How, then, can such men comprehend the strength that braces the sinews of him whose heart swells with the love of his country ! how understand the eloquence of him whose soul expands with patriotism and overflows with zeal ? He is the oracle of truth, and utters her dictates alone. Truth is a holy spirit, which repeats the animating promise of Divinity—"When ye shall be brought before governors, and kings, for my sake, take no thought how or what ye shall speak ; for it shall be given ye in that same hour what ye shall speak ; for it is not ye that speak, but *my* spirit which speaketh in ye !" Truth doth not need art ; she inspires her votaries with spontaneous oratory ; with a force of language, that pours upon the hearer in a torrent of fire, and "makes his heart burn within him !" He acknowledges the light that bursts upon his soul ; he dares not to prosecute the evil he meditated ; for there is no darkness to excuse and shroud his error. Such was the eloquence of Demosthenes, who, supported by

truth alone, maintained the justice of his cause in a corrupted and fearful city, against Macedon, and all its gold, and all its generals : Such was the eternal confidence in justice with which Leonidas, at the head of a few hundreds, opposed the millions of Xerxes, and saved Greece : Such is the dauntless spirit with which the private man encounters and overcomes the world, in the defence of friendship or humanity ! And, when the cause we espouse, either in the field or the cabinet, is that of Right, men need not “ think lightly of our weak arms ; for we strike with the sword of justice : and few swords, in a just defence, are able to resist many unjust assaults.”

## 3.

A just man hateth the evil, but not the evil-doer.

## 4.

A just punishment may be unjustly done.

*Remark.*

The first of these two latter observations relates to the most difficult precept of our duty ; a precept that is only to be practised by studying human nature, which teaches us, that inordinate desires (and how ready are the most innocent to break bounds !) are the fountain whence all errors flow. An accurate knowledge of the heart, and propensities of man, will shew us what little reason we have for *hating* the poor prodigal, who drinks his cup to the dregs. The fever is on our own lips ; and as we estimate virtue by the difficulties of its struggles, we should pity the weakness which complied with a craving that we found so hard to deny. Thus, a sincere acquaintance with ourselves, teaches us humility ; and from humility springs that benevolence, which compassionates the transgressors we condemn ; and prevents the punishments we inflict, from themselves partaking of crime, in being rather the weakings of revenge, than the chastisements of virtue.



## 5.

The just, though they hate evil, yet give men a patient hearing ; hoping that they will shew proofs that they are not evil.

*Remark.*

For, actions that seem wrong, may, upon close investigation, be shewn to be right : good motives are not always crowned with success ; and misfortune is apt to incur blame. Cold characters are the least likely to fall under censure ; not having stimulus to move out of the beaten track, they remain behind a screen all their lives, alike inaccessible to the praise of the just or the animadversions of the unjust. In them, dullness is caution ; cowardice, discretion ; and insensibility, virtue. It is the ardent character who throws himself, body and soul, in the way of circumstances which demand opposition, that is the object of acclamation or opprobrium. Men must be superior to the world, while they respect it, or be its slaves : and though virtue will never really offend, she must sometimes run the

risk of appearing to do so, if she would not sacrifice herself to opinion.

6.

Weigh not so much what men say, as what they prove ; remembering that truth is simple and naked, and needs not invective to apparel her comeliness.

7.

Much more may a judge over-weigh himself in cruelty than in clemency.

8.

It is hard, but it is excellent, to find the right knowledge of when *correction* is necessary, and when *grace* doth most avail.

9.

No man, because he hath done well before, shall have his present evils spared ; but rather so much the more punished, as having shewed he knew how to be good, yet would, against his knowledge, be naught. Reward is proper to well-doing ; punishment to evil-doing ; which must not be confounded, no more than good and evil are to be mingled.

*Remark.*

He that allows an admiration of popular applause, accomplishments, or abilities, to lessen the account of the imprudences and faults of the possessor, admits that it is easier to beat a general at the head of a numerous and well-disciplined army, than when he commands a few ill-chosen troops. Such *liberality*, or extravagance of candour, is a scandalous injustice to weak and unendowed minds ; and a high treason against the laws of virtue and of common sense.

## 10.

In equality of conjectures, we are not to take hold of the worse ; but rather to be glad we find any hope, that mankind is not grown monstrous : it being, undoubtedly, less evil a guilty man should escape, than a guiltless perish.

## 11.

The end of a judge, is to preserve, and not destroy mankind.

*Remark.*

Such ought to be the intention of all correctives, whether moral, judicial, or political ; for, to prevent disorders, by destroying the people ; and to maintain the peace by making war on the subject, is a very backward kind of policy. Reason teaches that “To soften the obdurate, to convince the mistaken, to mollify the resentful, and to chastise the transgressor, are aims worthy of a statesman ; but it affords a legislator little self-applause, when he considers, that where there was formerly an insurrection, there is now a desert !”

## VICE.

## I.

THERE is no man suddenly either excellently good, or extremely wicked ; but grows so, either as he holds himself up in virtue, or lets himself slide to viciousness.

*Remark.*

Habits of goodness are a celestial appareling of the mind, which day by day transforms it to the nature of angels ; and raiseth it, like the prophet's mantle, even to the highest heavens. But evil habits are, on the contrary, of earthly mould ; though, unlike other terrestrial matters, they do not wear out, but thicken and grow stronger every hour. They cleave to the man, while

“ ——— Link'd by carnal sensuality

“ To a degenerate and degraded state,

" The soul grows clotted by contagion ;  
 " Imbodies and imbrutes, till she quite lose  
 " The divine property of her first being."

## 2.

Every base occupation makes one sharp in its practice, and dull in every other.

*Remark.*

And by parity of reasoning, base companions, which are the counsellors of *base occupations*, in the course of time totally unfit us both for honourable employment and honourable company. The famous William de la Pole, Duke of Suffolk, in the last admonitions he addressed to his son, thus teaches him, that " it is right for noble minds to keep ever with their likes." " I charge you, my son," says he, " to avoid the company and counsel of proud men, of covetous men, of men of pleasure, and of flattering men, the more especially and mightily to withstand them ; for they seek to betray your fame, and your very soul. Draw towards you, with all your strength and power, good and virtuous men ; such as be of honourable conversation,

and of truth ; and by them you shall never be deceived, nor have cause of repentance." It was by such society as this noble father recommends, that the families of the Nevilles, the Percies, the Talbots, the Sidneys, &c. continued so long to be the boast of England. In those days the most odious marks of disgrace would have been affixed to the son of a peer, or even of a commoner, who had been seen herding with pugilists, stable-boys, public jockeys, and women against whom the doors of modesty are closed. But these are the favourite (and often approved) associates of too many of our British lords and commons : and, notwithstanding the rank, riches, or situation, that places them above the lowest classes of the populace, their vulgarity, brutality, and indecencies every hour proclaim, what are their vile occupations and loathsome companions. The conduct of these libertines, is more treasonable than a thousand incendiary writings. The higher their rank, the more imminent the danger : like a beacon on a hill, they are seen from afar : all their actions are scanned, and when the evil preponderate the good, the conse-

quence is to be dreaded. They teach the hard-working mechanic to despise the great ; whom, from one bad specimen, they believe to be all alike indolent and wicked. Contempt is followed by disobedience ; and disobedience, if persisted in, must be defended by rebellion.

## 3.

Long exercised virtue maketh a falling off to vice fuller of deformity.

*Remark.*

The poets tell that the temple of virtue is on a height : we cannot gain it but by climbing ; and as the path is slippery, if we attempt to stand still, we slide backwards. St. Paul says the same thing, when he writes to the Corinthians—" Let him that thinketh he standeth take heed lest he fall."

## 4.

Unlawful desires are punished after the effect of enjoying ; , but impossible desires are punished in the desire itself.



*Remark.*

The fruition of what is unlawful must be followed by remorse. The core sticks in the throat after the apple is eaten, and the sated appetite loaths the interdicted pleasure for which innocence was bartered. Desire of an impossible good dies with the pang that convinces of its impossibility. But an intemperate gratification of the most blameless passions mixes bitters with their sweets : a painful consciousness pursues all immoderation, and unhappiness is the consequence. We do not require the commission of positive crime, to stand self-accused and self-condemned. In some cases, we sooner obtain the world's forgiveness than our own. True virtue, when she errs, needs not the eyes of men to excite her blushes : she is confounded at her own presence, and covered with confusion of face.

## 5.

Sin is the mother, and shame the daughter  
of lewdness

## 6.

Wickedness may well be compared to a bottomless pit, into which it is easier to keep one's self from falling, than, being fallen, to give one's self any stay from falling infinitely.

*Remark.*

Guilt is a spiritual Rubicon. The tide of passion having once forced us from the shore, its waves impel us forward, and we emerge not, till we have incurred a penalty we cannot pay, and contracted a pollution we cannot wash out. It has been wisely said, "that well may thy guardian angel suffer thee to lose thy locks, when thou darest wilfully to lay thy head in the lap of temptation!" Was it not easier for the hero of Judea to avoid the touch of the fair Philistine, than to elude her power when held in her arms?

## 7.

Vice is but a nurse of agonies.

8.

In extremity, vice is forward to seek the sanctuary of virtue.

9.

In shame, there is no comfort but to be beyond all bounds of shame.

10.

To those persons who have vomitted out of their souls all remnants of goodness, there rests a certain pride in evil ; and having else no shadow of glory left them, they glory to be constant in iniquity.

*Remark.*

The cruelties of the Roman emperors, in ancient history, and the enormities of the French revolutionists, in modern annals, yield abundant examples to authorise this remark.

## FALSEHOOD, TREACHERY, AND SLANDER.

### 1.

It often falleth out but a foolish wittiness,  
to speak more than one thinks.

### *Remark.*

“*Dare to be what you are!*” is a good maxim; but it will only be put in practice by those who are what they ought to be.” Candour is the best teacher of Sincerity; and when she is under its guidance, a man cannot have a safer companion to walk through life with. By adhering to her dictates, he will avoid the embarrassments in which a liberal promiser entangles himself: and his authority can never be quoted, to sanction dishonest surmises; nor any other dangerous levities of the tongue.

2.

Gold can gild a rotten stick, and dirt sully an ingot.

3.

No sword bites so fiercely as an evil tongue.

4.

How violently do rumours blow the sails of popular judgments ! How few there be that can discern between truth and truth-likeness ; between shews and substance !

5.

They who use falsehood to superiors teach falsehood to inferiors.

6.

We must not rashly condemn them whom we have oftentimes considerably approved, lest the change be in our judgments, and not in their merit.

*Remark.*

A golden precept directs us, that *A friend should not be hated for little faults.* And to be always thus candid, we are further taught

(both by consciousness and reason), that our judgments and actions, may be suggested by feeling; but they must derive force and stability from reflection. Unhappy are they who have not an established opinion concerning their friends; who have not ascertained by observation, any measure of their virtues and infirmities! There is no affectionate inmate in their bosoms (the vicegerent of indulgent tenderness), to repel malicious aspersions, or to plead in our behalf, if from inadvertency, or the influence of a wayward mood on either side, we vary from our wonted conduct, or act differently from their expectations. These hearts, which suck up friendship like water, and yield it again with the first touch, might as well expect to squeeze a sponge and find it hold its moisture, as to retain affections which they are for ever dashing from them. Love of every kind avoids the selfish man.

## 7.

Those who have true worth in themselves, can never envy it in others.

*Remark.*

Self-love leads men of narrow minds to measure all mankind by their own capacity. Either indolence or vice will induce their votaries to found an opinion of impossibility upon what appears improbable, and to doubt the existence of extraordinary instances of mental grandeur, because they have no sympathetic reverberations in their own breasts. This mistake may be corrected, by accustoming ourselves to a steady contemplation of the most sublime objects. When we see “ what a piece of work is man ! how noble in reason ! how infinite in faculties ! in form and moving how express and admirable ! in action how like an angel ! in apprehension how like a god ! ” when we have fully considered the design and end of this *beauty of the world*, this *paragon of animals*—our ambition will be awakened ; our perceptions rendered more exquisite ; and real Greatness no longer appearing chimerical, will call us from common pursuits, to engage in a career,

whose toils are virtue, and their reward honour.

8.

Deceit cannot otherwise be maintained than by deceit.

9.

Men are almost always cruel in their neighbour's faults; and make other's overthrow the badge of their own ill-masked virtue.

10.

Build not dishonour on surmises.

*Remark.*

He that easily believes rumours, has the principle within him to augment rumours. It is strange to see the ravenous appetite, with which some devourers of character and happiness fix upon the sides of the innocent and unfortunate! They nibble away at first, with ambiguous hints, till their teeth having taken effect, and the wounds bleed, they pounce at once on their prey, and with bold assertions on bare probabilities, tear out the very vitals.

“ To build censures and reproaches upon



slender conjectures, or uncertain suspicions, is the common sport of ill-nature." I must be allowed to speak a little farther, by the same lips; to utter the sentiments of the wise and good Barrow, of whom Dr. Tillotson says, "He was of all men I ever knew the clearest from *offending in word*; coming as near as is possible for human frailty to do, to the perfect idea of St. James's *perfect man*."—"Occasions of evil-report can never be wanting to them who seek, or are ready to embrace them: no innocence, no wisdom, can anywise prevent them; and if they be admitted as grounds of defamation, no man's good name can be secure. It is not every possibility, every seeming, every faint shew, or glimmering appearance, which sufficeth to ground bad opinion, or reproachful discourse concerning our fellow-creature: the matter should be clear, notorious, and palpable, before we admit a disadvantageous conceit into our head, a distasteful resentment into our heart, a harsh word into our mouth, about him. Men may fancy themselves sagacious and shrewd, when they can dive into other's

breasts, and sound their intentions ; when, through thick mists, or at remote distances, they can descry faults in them ; when they collect ill of them by long trains, and subtle fetches of discourse. But they mistake the thing : truth is only seen in a clear light ; justice requireth strict proof ; charity thinketh no evil, and believeth all things for the best ; wisdom is not forward to pronounce before full evidence—*He that answereth a matter before he heareth it, it is folly and shame to him !* In fine, they who proceed thus, as it is usual that they speak falsely ; as it is casual, that they ever speak truly ; as they affect to speak ill, true or false ;—so, worthily they are to be reckoned under the detestable name of slanderers.”

## 11.

Malice, in its false-witness, promotes its tale with so cunning a confusion ; so mingles truths with falsehoods, surmises with certainties, causes of no moment with matters capital ;—that the accused can absolutely

neither grant nor deny, plead innocence not confess guilt.

12.

The wicked man, like the craven, crows upon the afflicted; not leaving out any evil that ever he hath felt in his own soul, to charge youth withal. But who can look for a sweet breath out of a bitter stomach, or honey from a spider!

13.

All well-doing stands so in the middle betwixt its contrary evils, that it is a ready matter to cast a slanderous shade upon the most approved virtues. Who hath an evil tongue, can call severity, cruelty; and faithful diligence, diligent ambition; resolute courage, obstinate rashness;—and so on of all the virtues that enrich a man.

*Remark.*

Such riches are golden cords, by which the virtuous draw the hearts of good men towards them: but the bad turn them, like

*sanctified and holy traitors, against their masters; and by the juggling of falsehood, transform their true shapes into snares, and fetters of iron. How many cases resemble that of the brave Sir John Perrott; whose unjust condemnation to death was lamented by Lord Burleigh with tears, and this ardent reflection on his enemies—Oh, hatred! the more unjust thou art, so much the more art thou sharp and cruel!*

14.

Commonly they use their feet for defence, whose tongue is their weapon.

15.

If they must die who steal from us our goods, how much more they who steal from us that by which we gather our goods!

16.

Look not for truth in him who with his own mouth confesseth his falsehood.

*Remark.*

He that is perfidious in one case, will be so in another : he is temptation's slave, and has a price as common as a pedlar's pack. Admit this, and little faith will be reposed in the testimonies of any species of traitors, from the apostate who forsakes his religion for interest, to the wretch who bears evidence against the criminal, in whose guilt he hath shared. All deserters (amongst whom false friends wear the most abominable stamp ; for their lives may be called, in the language of Shakespeare, " a measureless lie !") deserve the same fate—suspicion and contempt.

## 17.

False men will bear outward shews of a pure mind.

## 18.

He who doth wound the eternal justice of the gods, cares little for abusing their names.

If ever men may remember their own noble deeds, it is then when their just defence, and other's unjust unkindness, doth require it.

*Remark.*

Unkindness, indeed ! Ungracious, cruel warfare against our brother ! against the creature who, if he partake of our frailties, partakes of our sensibility too. My pen pauses upon a subject so monstrously pregnant with envy, malice, uncharitableness, and every species of mischief and misery to man : and, like the holy sage, I am almost tempted to exclaim—" O, that I had in the wilderness a lodging place, that I might leave my people, and go from them ; for they are an assembly of treacherous men ; and they bend their tongues like their bows for lies !" Of all the vices of human nature, there is not one for the commission of which we may not offer some excuse, some palliation, some plea for pardon, —excepting slander ; and that admits of no ex-

tenuation ; it is guilt without temptation ; it “ is serving the devil for nought ;” a kind of volunteering in wickedness, which deserves a double punishment ;—for disobedience to the laws, and contempt of the court that enacted them. Its enormity seems to comprise all the sins of the decalogue. Slanderers must *covet* a man’s good name, before they take it from him : and no one will dare to deny, that slander is positively *bearing false witness against our neighbour*. What can be *stolen* that is more valuable than character ? and what theft can be more ruinous to the sufferer ? For, when it is once gone, no exertions of his own, nor retraction of his defamers, can restore what they have destroyed ; or even check the spreading of a tale which they have disseminated to all the winds of heaven. What *adultery* can be more destructive of domestic peace, than the violation and loss of that reputation which ought to be dearer to a man of honour, than even the wife of his bosom ? And what *murder* can be more unprovoked and barbarous, than that which robs an unoffending fellow-creature of every enjoyment

in life; and abandons him to a disgraced, desolate, and living death? Such is my view of the manifold guilt of the slanderer. But, bad as it is, vindictiveness is the worst mode of teaching him a better lesson. *The best manner of avenging ourselves, is by not resembling him who has injured us*; and it is hardly possible for one man to be more unlike another, than he that forbears to avenge himself of wrong, is to him who did the wrong. We have excellent authorities to speak in favour of that nobleness, which in instances of great injuries rises above the littleness of resentment. An illustrious Roman writes, that “if any man speak ill of you, if it proceed of foolish lightness, it is to be contemned; if of madness, to be pitied; if of despite, to be forgiven.” And our Bacon confirms the same, by saying, that “In revenge, a man is but even with his enemy: for it is a princely thing to pardon; and Solomon saith, *it is the glory of a man to pass over a transgression.*” Indeed, there is something so debasing in the character of a vilifier, so contagiously disgraceful in his very contact, that we cannot



help considering the man of genius and worth, who stoops to resent the calumnies of the envious, as we should a conqueror in his triumphal car, were he to stop the procession, that he might chastise some yelping curs at its wheels. Sensibility to such trifles, annihilates the hero. But although it is not allowable that slander should be punished immediately by those whom it attempts to degrade, yet we must wish that it should not entirely escape justice; and the fiat of the Almighty hath already denounced it—"Vengeance is mine! saith the Lord." It is no presumption against Providence, that he chooses to act by agents. Does not the mind of a general as much influence the movements of the soldier who, according to a before-arranged plan, at the extremity of a long line of posts makes a particular sally, as it does the general's own arm when it grasps his sword? So it is with the dispensations of God, whether they appear miraculous or merely natural; they have only one source, and that is the will of Omnipotent Benevolence. Hence, as a means of the awful vengeance declared above, the laws of

our country are, in most cases, open to the injured party ; for human laws (when they are just), being established on the rule of right (which men discovered and elucidated by the light of reason and of revelation), they cannot speak in opposition to the fountain of all justice, the All-perfect Mind. By them the slanderer is condemned ; and when they can seize the culprit, it were as great a crime against self-preservation and our neighbour's safety to let him pass, as to permit a tiger to range at large while his chains are in our keeping. Legal redress is very different from revenge : the one proceeds from a love of justice ; the other from personal hatred of the offender. Proper punishments being inflicted on a few notorious calumniators, others might learn caution at least ; and caution insensibly leading them away from the exercise of a vice, not only ruinous to its subject, but perilous to the practiser, we might hope to see innocence secure, and virtue without a risk of misinterpretation. Virtue and vice have as much resemblance, when they reach their extremest points, as light and fire : they

are often mistaken for each other; but the first is innoxious though it dazzles, and the second scorches while it seems to illumine. Virtue, on great occasions, treads on dangerous precipices; but she has a steady head, and stands where Vice would fall: Vice thinks not so; and by the voice of Slander, she sounds the alarm of her rival's destruction. I never yet heard man or woman much abused, that I was not inclined to think the better of them; and to transfer any suspicion or dislike, to the person who appeared to take delight in pointing out the defects of a fellow-creature. We seldom willingly recur to a subject that does not give us pleasure; therefore, he who dwells on the transgressions of others, proves one thing certain (though directly opposite to what he intends), his own malice and evil-nature; and where they two are, we may fairly infer, without a charge of scandal, that injustice and falsehood are the natural twins of such a union.

“When a true genius appears in the world,” says Dr. Swift, “you may know him by this sign—the dunces are all in confederacy against

him." And as it is with genius, so it happens to every excellence, whether of person, mind, heart, or fortune: I intend, in this use of the last word, to exclude the meaning of riches; the fortune that brings wealth only, bestows what may be dispensed to others; hence, the selfish, (who are the most indefatigable calumniators), seldom unloose their tongues against the owner of coffers, which may overflow into their own pockets. Besides, where there is no merit to attract esteem, and its follower envy, the display of much gold, can only be regarded as the "gilding of a rotten stick," or the splendid setting of a sorry picture. But pre-eminence in mind, excites the respectful attention of mankind; beauty awakens admiration; the virtues of the heart win affection; and the achievements of genius command homage. Worthlessness, or inferiority, cannot bear this brightness; and sickening, like "the moon in her agonies," malignantly transfers its own blackness to the fairness which it desires to eclipse. Ignoble and criminal as such conduct is, yet so prone are most people to give ear to dis-

paraging suggestions, to the supposition of unworthy motives for the best actions, that no story is too extravagant to gain credit. When a man indulges in panegyric, when he praises the virtues, or talents, of any particular character, he is smiled at, and answered with, *It may be ; but you are partial !* But who ever gives the licentious tongue of the slanderer such a check ? Who says, *It may not be ; for you are prejudiced ?* How constantly does any attempt to invalidate malicious representations, meet this invidious response, “ There never was smoke without fire ! ” True : but there is no law in nature, why an ill report may not be a lie. We all know that a lie needs no other grounds, than the invention of the liar ; and to take for granted as truth, all that is alleged against the fame of others, is a species of credulity, that men would blush at on any other subject. This hastiness of belief, springs from the corruption of the passions, which are “ hard to conceive any good thing,” but bring forth monsters that make us shudder. Indeed, the ferocity with which ill-natured persons prey

upon their fellow-creatures, is to me more horrible than the rage of wild beasts, or of the Cadmean brethren, who rose to life, only to fall by each other's swords.

How many might say with David, *I have been young, and now I am old*, and never did I know any person worthy to be loved, who had not been the subject of some fable which tended to banish him society. It would be well, if the promulgators of these histories would recal themselves by a few recollections ! If they be true, what honour does it reflect on the relator, to be the public crier of a criminal's transgression ? Do we compare the vices of the condemned, with the virtues of the accuser ? No ; but we say to ourselves—Art thou a pure temple of holiness ? Art thou without spot or blemish ? Or, art thou a *whitened sepulchre* ? A hypocrite, that makes all this stir about others, that we may not examine thyself ! Yes ; *Let him who is without sin, cast the first stone !* Let him who hath never stumbled under the infirmities of nature ; who hath never trembled before temp-

tation ; nor touched the *forbidden fruit* (which is often stolen into the hand) ; let *him* step forth, to punish them who fall ! If ye be Christians, read the beautiful lesson of mercy, which is taught by the immaculate Jesus. And if ye be the disciples of nature only, let that nature teach you, to speak with lenity of failings which are its own. We are all heirs of one constitution : affections, passions, appetites, are as surely compounds of our being, as spirit, soul, and body. Some hold a better rule over them than others do ; but all are liable to err : and as no one is out of the reach of adversaries which we carry in our bosoms, so none can, with security, exult over the defeat of a fellow-creature, until he hath himself escaped out of the world, and left his danger with his body in the grave.

Should any detraction be known by its promoters to be a falsehood, then their guilt is too great to be discoursed on ; if their blood could wash out the stains with which they have blotted a fair character, it would be only justice that the common executioner

should shed it on the spot: But, alas! calumny, like the lightning, scars where it strikes! It comes from hell; and leaves a burning wound, which no earthly surgery can heal!



## POPULAR OPINION.

### 1.

THE judgment of the world stands upon matter of fortune.

### *Remark.*

The vulgar judge by the event; noble minds by the intention.

### 2.

Who knows a people, that knows not sudden opinion makes them hope? Which hope,



if it be not answered, they fall into hate; choosing and refusing, erecting and overthrowing, according as the presentness of any fancy carries them. Even their hasty drawing to one leader, makes him think they will as hastily be withdrawn from him; for it is but one ground of inconstancy, soon to take and soon to leave.

*Remark.*

Vladimir, the first Christian prince of Russia, gave an example in his treatment of treason, useful both to kings and subjects. In his war with Yaropolk, prince of Kief, he contrived to bribe Blude, the confidential minister of his enemy, to betray Kief and its sovereign into his hands. It was done; and the traitor prepared to derive yet higher rewards from his treachery. For three days, Vladimir placed him in the seats of distinction, loaded him with titles of dignity, and on the fourth, called him before the whole court, and thus addressed him—"I have ful-

filled my promise : thy honours exceed thy wishes : Three days I have treated thee as my friend : To-day, as judge, I condemn the traitor and the assassin of his prince !” Having uttered these words, Blude was led out to immediate execution.

## 3.

Factions are no longer to be trusted than the factious may be persuaded it is for their good.

*Remark.*

While interests appear irreconcilable, opinions will be so to ; but the instant the mob are led to scent their own advantage, they care not whether the public derive weal or woe from their uproar.

## 4.

A popular licence, is indeed the many-headed tyrant.

## 5.

The people's will, having so many circles

of imagination, can hardly be inclosed in one point.

## 6.

O ! weak trust of the many-headed multitude, whom inconstancy only doth by accident guide to well-doing ! Who can set confidence there, where company takes away shame ; and each may lay the fault upon his fellow ?

## 7.

The populace are naturally taken with exterior shews, far more than with inward consideration of material points.

*Remark.*

We should be at a loss to account for this foolish result of the congregated opinions of a concourse of people (from most of whom, individually, we might expect some well-grounded judgment), if it were the majority which always carried the verdict on these occasions. But so far from it (as judgment is the consequence of investigation), while they deliberate, the cork-brained minority, ready

for any man's battledoor, fly with the wind ; they consider nothing, but take the evidence of what they see and hear ; the past is obliterated by the present ; in vain memory would recal old benefits ; new promises, in fine speeches, are more attractive ; and any demagogue who can prate of virtue, patriotism, and wealth to come, may put to silence the sober appeal of moderation and desèrt, and carry away the shouting multitude to pull down or build up, just as their leader bids them. Ignorance is always clamorous : Aware of her want of arguments, she resolves that those of her adversary shall not be heard ; and the moment she makes her election, whether wrong or right, her shouts and uproar stun the crowd ; her will is proclaimed by a tumult ; and often the quieter sort are misled into thinking it the voice of the people. Such are the beginnings of most popular riots ; but at what point they will stop, no wisdom can foresee. The mob is a sort of bear ; while your ring is through its nose, it will even dance under your cudgel ; but should the

ring slip, and you lose your hold, the brute will turn and rend you.



## PROGRESS OF REBELLION.

### 1.

THERE is little hope of equity where rebellion reigns.

### 2.

When a mutinous people begin to talk of their griefs, never bees make such a confused humming. The town-dwellers demand putting down of imposts : the country fellows require laying out of commons. All cry to have new counsellors ; but when they should think of any new, they like them they have, as well as any other they can remember ; but especially, they would have the treasury so looked to as that it should never need to take any more subsidies. At length, they fall to direct contraries : for the artisans, they

will have corn and wine set at a lower price, and bound to be kept so ; the ploughmen, vinedressers, and the farmers, won't have that. The countrymen demand that every man may be free in the chief towns ; that cannot the burgesses like. The peasants will have all gentlemen destroyed ; the citizens (especially such as cooks, tailors, and others, who live most by gentlemen), would but have them reformed. And of each side are like divisions, one neighbourhood beginning to find fault with another. But no confusion is greater than that of particular men's likings and dislikings ; one dispraising such a one, whom another praises, and demanding such a one to be punished, whom another would have exalted. The finer sort of burgesses, as merchants, 'prentices, and cloth-workers, because of their riches, disdaining they of baser occupations ; and they, because of their number, as much despising them :—All of them scorning the countrymen's ignorance ; and the countrymen suspecting as much their cunning.

## 3.

In that state of uproar, public affairs were mingled with private grudges ; neither was any man thought of wit that did not pretend some cause of mislike. Railing was counted the fruit of freedom ; and saying nothing had its uttermost in ignorance. At length, the king's sacred person fell to be their table-talk ; a proud word swelling in their stomachs, and disdainful reproaches against so great a greatness having put on the shew of greatness in their little minds, till at last the very unbridled use of words having increased fire in their minds (which, God wot ! thought their knowledge notable, because they had at all no knowledge to condemn their own want of knowledge), they ascended (Oh, never to be forgotten presumption !) to a direct dislike of his living amongst them ; whereupon, it were tedious to remember their far-fetched constructions ; but the sum was, he disdained them ! and where the pomps of his state, if their arms maintained him not ? Who would call him a prince, if he had not a people ? When certain of them of wretched estates,

and worse minds, (whose fortunes change could not impair), said, that the government ought to be looked into ; how great treasures had been spent ; why none but great men and gentlemen could be admitted into counsel ; that the commons, forsooth, were too plain-headed to say their opinion—but yet their blood and sweat must maintain all ? “ Let us,” cried they, “ do that which all the rest think ! Let it be said, that we only are not astonished with vanities, which have their force but in our force ! Lastly, to have said and heard so much, is as dangerous as to have attempted ; and to attempt, we have the glorious name of liberty with us !” These words (being spoken) like a furious storm presently carried away their well-inclined brains. What some of the honestest sort could do to oppose them, was no more than if with a puff of breath one should go about to make sail against a mighty wind, or with one hand stay the ruin of a ponderous wall. So general grew this madness among them, there needed no drum where each man cried ; each spoke to other that spake as fast to him ; and the disagreeing



sound of so many voices was the chief token of their unmeet agreement. But as furious rage hath, besides its wickedness, that folly, that the more it seeks to hurt, the less it considers how to be able to hurt; they never weighed how to arm themselves, but took up every thing for a weapon that fury offered to their hands. Thus armed, thus governed, forcing the unwilling and heartening the willing, adding violence to violence, and increasing rage with running, they came headlong toward the palace! No man resolved in his own heart what was the uttermost he would do when he came thither; but as mischief is of such nature that it cannot stand, but by strengthening one evil with another, and so multiply in itself till it come to the highest, and then fall with its own weight; so to their minds, once passed the bounds of obedience, more and more wickedness opened itself; so that they who first pretended to preserve their king, then to reform him, now thought that there was no safety for them but in murdering him.

*Remark.*

This sketch might be read as an epitome of the French rebellion, till it martyred the king ; and an observation made by Stanislaus Leczinsky, an ancestor of the virtuous Louis, and which he transcribed with his own hand, might be regarded as a prophecy of his fate.

“ That a wise king, who knows his duty, loves and practises it ; who by his goodness and humanity calls forth that homage which his dignity alone could not exact ; that a king, the friend of men, and the man of his subjects, should not taste, or be capable of tasting, pure and solid happiness, may appear surprising, and yet it is true. He sees none around him but false and interested persons, whom his virtues displease, even at the very moment when they affect most to applaud them. He meets only with hearts servile in their wants, insolent and haughty when in favour, ungrateful when they have no longer any thing to expect ; men, in short, who at-

ways fluctuating between passion and interest, and always clashing, never unite but for the purpose of perverting his sentiments, weakening his power, and who, under the appearance of submission, gain his confidence, which they betray. Notwithstanding his talents, his good intention, and even his probity, the wicked suppose him to be vicious, the good faulty, the culpable harsh, and the innocent too indulgent."

Louis, so far from acting by this experience of his illustrious forefather, made an opposite sentiment the guide of his life—"A king," he used to say, "who reigns by justice, has the whole earth for his temple, and all good men for his ministers!" He lived up to this principle; and yet so stupid were his people, so ungrateful and so mad, that they led him from the throne which he blessed, to perish on a scaffold! Well might he say, in the last letter he addressed to Mons. de Malesherbes, "The ingrates who have dethroned me will not stop in the midst of their career: they would have too much cause to blush, if they were continually to support the sight of their

victim. I shall undergo the fate of Charles I. and my blood must flow, to punish me for never having shed any !”

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## POLICY AND GOVERNMENT.

### 1.

**BLESSED** are those well-choosing people, who (finding that the shining glory so much affected by nations, doth indeed help little to the happiness of life), by their justice and providence give neither cause nor hope to their neighbours to annoy them ! So as they, not stirred with false praise to trouble other's quiet, think it a small reward for the wasting of their own lives in ravening, that their posterity should long after say—*They had done so.*

## 2.

The well bringing up of people, doth serve as a most sure bond of continuance in well-doing.

*Remark.*

True piety, a generous independence of mind, and a taste for simple pleasures, are the dispositions which form a virtuous and happy people. The patriotic poet of Scotland knew well what were the best foundations for public worth. After describing a rustic family exhorting each other to lead honest and useful lives, and to *worship God in sanctity and truth*, he declares that

“ From scenes like these, old Scotia's grandeur  
springs,  
That makes her lov'd at home, rever'd abroad !”

And how nobly does he proceed ! It is the spirit of Tyrtæus, animating to courage and virtue—

“ O Scotia, my dear, my native soil !

For whom my warmest wish to Heav'n is sent !

Long may thy hardy sons of rustic toil,

Be blest with health, and peace, and sweet con-  
tent !

“ And, O ! may Heav'n their *simple* lives prevent

From *luxury's* contagion, weak and vile !

Then, howe'er crowns and coronets be rent,

A *virtuous* populace may rise the while,

And stand a wall of fire around their much-lov'd  
isle !”

### 3.

Laws are to have their scope upon any one found in the land where they are enacted, since strangers have scope to know the customs of a country before they put themselves in it ; and when they once are entered, they must know that what by many was made, must not for one be broken.

### *Remark.*

If it be an undeniable position, that “ a competent knowledge of the laws of the so-

ciety in which we live is necessary, even to the stranger who may occasionally come amongst us," how much more must it be the proper accomplishment of every native member of the community ; and being so, an Englishman, above all others, ought to study the constitution of his country, as there is hardly a reputable person in these realms but must share in executing the laws, as well as in obeying them. Blackstone's advice on this subject, being given in a law-book, it is scarcely probable that they who most need such arguments, would ever look there to find what they have no disposition to seek ; hence, though he speaks largely, it is so wisely, that I cannot with-hold from subjoining his good counsel.

“ A knowledge of the laws of our country, is an highly useful, and I had almost said essential, part of liberal and polite education. All gentlemen of fortune are, in consequence of their property, liable to be called upon to establish the rights, to estimate the injuries, to weigh the accusations, and sometimes to dispose of the lives of their fellow-subjects, by

serving upon juries. In this situation, they have frequently a right to decide, and that upon their oaths, questions of nice importance, in the solution of which some legal skill is requisite ; especially where the law and the fact (as it often happens), are intimately blended together. And the general incapacity, even of our best juries, to do this with any tolerable propriety, has greatly debased their authority ; and has unavoidably thrown more power into the hands of the judges, to direct, control, and even reverse their verdicts, than perhaps the constitution intended. But it is not as a juror only, that the English gentleman is called upon to determine questions of right, and distribute justice to his fellow-subjects ; it is principally with this order of men that the commission of the peace is filled : and here a very ample field is opened for a gentleman to exert his talents, by maintaining good order in his neighbourhood ; by punishing the dissolute and idle ; by protecting the peaceable and industrious ; and above all, by healing petty disputes, and preventing vexatious prosecutions. But, in order to at-



tain these desirable ends, it is necessary that the magistrate should understand his business, and have not only the will, but the power also (under which must be included the knowledge) of administering legal and effectual justice. Else, when he has mistaken his authority, through passion, through ignorance, or absurdity, he will be the object of contempt from his inferiors, and of censure from those to whom he is accountable for his conduct. Yet farther, most gentlemen of considerable property, at some period or other in their lives, are ambitious of representing their country in parliament; and those who are ambitious of receiving so high a trust, would also do well to remember its nature and importance. They are not thus honourably distinguished from the rest of their fellow-subjects, merely that they may privilege their persons, their estates, or their domestics; that they may list under party banners; may grant or withhold supplies; may vote with or against a popular or unpopular administration; but upon considerations far more interesting and important. They are the guar-

dians of the English constitution ; the makers, repealers, and interpreters of the English laws ; delegated to watch, to check, and to avert every dangerous innovation ; to propose, to adopt, and to cherish, any solid and well-weighted improvement ; bound by every tie of nature, of honour, and of religion, to transmit that constitution and those laws to their posterity, amended if possible, at least without any derogation. And how unbecoming must it appear in a member of the legislature, to vote for a new law, who is utterly ignorant of the old ! What kind of interpretation can he be enabled to give, who is a stranger to the text upon which he comments ! Apprenticeships are held necessary to almost every art, commercial or mechanical ; a long course of reading and study must form the divine, and the physician, and the practical professor of the laws ; but every man of superior fortune thinks himself *born* a legislator. Cicero was of a different opinion—‘ It is necessary,’ says he, ‘ for a senator to be thoroughly acquainted with the constitution ; and this is a knowledge of the most extensive nature ; a

matter of science, of diligence, of reflection without which no senator can possibly be fit for his office.' "

## 4.

Laws are not made like lime-twigs or nets, to catch every thing that toucheth them ; but rather like sea-marks, to guide from shipwreck the ignorant passenger.

*Remark.*

When we reprobate the laws as deficient, because they have not compass to seize every offender, and provide against every possible crime ; and when some horrible culprit escapes, because they have not devised a judgment against him, we ought not to find fault with our laws, but with the over-growing wickedness of the times. The affair is shortly this : our ancestors were too innocent to imagine the possibility of some crimes, which their posterity find easy to commit.

## 5.

Promises bind faith more than threatenings. But, indeed, a prince of judgment ought not to consider what his enemies promise or threaten; but what the promisers and threateners in reason will do, and in power can do; and the nearest conjecture thereunto, is what is best for their own benefit to do.

## 6.

For a wise man to take in hand that which his enemy may, with a word, overthrow, hath, in my conceit, great incongruity.

## 7.

Be none of those who think that all is done for which they have once given directions; but follow every-where your commandment with your presence, which witnesses of every man's slackness or diligence; chastising the one and encouraging the other; suffering not the fruit of any profitable counsel (for want of timely taking,) to be lost.

## 8.

Be not of the mind to make suitors magistrates: the unwilling worthy man is fitter to

rule than the undeserving desirer. The cunningest pilot does most dread the rocks.

## 9.

Great is the change, when a minister falls out with the prince that gave him power; for, in place of a multitude of followers, silence grows to be at his gate, and absence in his presence: the guess of his mind could prevail more before, than now many of his earnest requests.

## 10.

In matters of wisdom, the wise ought to be believed for the whole nation.

## 11.

One man's sufficiency is more available than ten thousand multitude; so evil-balanced are the extremities of popular minds; and so much natural imperiousness (or power) there rests in a well-formed spirit.

## 12.

Citadels of strange soldiers are the nests of tyranny, and the murderers of liberty.

## 13.

The saddest mishap that can befall a king-

dom is, when it is governed by the worst kind of oligarchy; that is, when men are ruled indeed by a few, and are yet not taught to know what those few be whom they should obey.— For they, having the power of kings, but not the nature of kings, use the authority, as men do their farms, of which they see within a year they shall go out; making the king's sword strike whom they hate, the king's purse reward whom they love, and, which is worst of all, making the royal countenance serve to undermine the royal sovereignty: for, in this case subjects can taste no sweeter fruits of having a king, than grievous taxation to serve vain purposes; laws made rather to find faults than to prevent faults: the court of the prince, rather deemed as a privileged place of unbridled licentiousness, than as the abiding place of him who, as a father, should give fatherly example unto his people. Hence, grow a very desolation of all estates, while the great men (by the nature of ambition never satisfied) grow factious among themselves: and the underlings are glad indeed to be underlings to them they hate the least, to preserve them.

from such as they hate the most. Men of virtue are suppressed, lest their shining should discover the other's filthiness. And at length virtue itself is almost forgotten, when it has no hopeful ends whereunto to be directed.—Old men, long nuzzled in corruption, scorn them that would seek reformation. Young men, very fault-finding, but very faulty, are as given to new-fangleness, both of manners, apparel, and each thing else; by the custom of self-guilty evil, glad to change, though oft for the worse. Merchandise is abused; and towns decay, for want of just and natural liberty. Offices, even of judging souls, are sold; public defences neglected; and, in sum, wit is abused, rather to feign reason—why it should be amiss, than how it should be amended.

*Remark.*

While each individual considers his own interest as totally distinct from that of the general welfare, depredations on the public trust will continue to be made. The bright supremacy of honour—that fine spirit which

animated our ancestors to prefer their country's good before all other earthly advantages — is now no more ; and the natural effect ensues : For honour is to the body-politic, what the soul is to man ; we cannot describe exactly what it is, but it contains the principle of life ; and when it departs, the frame to which it gave power and virtue, falls, corrupts, and dissolves to nothing.



## KINGS AND TYRANTS.

1.

WHETHER your time call you to live or die, do both like a prince.

2.

Some froward princes, whose doings have been smoothed with good success, think nothing so absurd which they cannot make honourable.



## 3.

How easy a thing is it for a prince, deeply to sink into the souls of his subjects a more lively monument than Mausolus's tomb !

## 4.

Being a prince and father of a people, you ought, with the eye of wisdom, the hand of fortitude, and the heart of justice, to set down all private conceits, in comparison with what for the public is profitable.

## 5.

Betwixt prince and subject, there is as necessary a relation as between father and son.

## 6.

As the sun disdains not to give light to the smallest worm, so a virtuous prince protects the life of his meanest subject.

## 7.

A king who deserves the name, will never stir up old titles (how apparent so ever), whereby the public peace (with the loss of many guilty souls) should be broken ; but contenting himself to guide that ship wherein the heavens have placed him, he will shew no

less magnanimity in dangerless despising, than others, in dangerous affecting the multiplying of kingdoms. And as he is most wise to see what is best, he is most just in performing what he sees; and temperate in abstaining from things which are any way contrary.—Such a prince, especially measureth his greatness by his goodness; and if for any thing he love greatness, it is because therein he may exercise his goodness.

## 8.

When a good king is newly come to a throne, wherein his predecessors held the reins too loose for the headstrong spirit of violent natures, he must straightway take upon himself the regimen to cure the dire wounds of the state; and by reason of the long course of abuse, be forced to 'stablish his will by even some extreme severity. But so soon as some few (but indeed notable) examples have thundered a duty into the subjects' hearts, he soon shews no baseness of suspicion; nor the basest baseness of envy, can any whit rule such a ruler! Then shineth forth indeed all love among the people, when

an awful fear, engendered by justice, does make that love most lovely. His first and principal care being to appear unto his subjects such as he would have them to be, and they be such as he appears; he makes his life the example of his laws, and his laws, as it were, his axioms arising out of his deeds. Thus is made a blessed people: for how can they choose but love him, whom they find so truly loves them? He, in reason, disdaining that they who have charge of beasts, should love their charge and care for them, and that he, who is to govern the most excellent creature, man, should not love so noble a charge! and therefore, where most princes (seduced by flattery to build upon false grounds of government) make themselves another thing from the people, and so count it gain what they get from them; and (as it were two counter-balances, that their estate goes highest when the people's goes lowest), by a fallacy of argument, thinking themselves most kings, when the subject is most basely subjected. The good king, contrariwise, virtuously and wisely acknowledging that he, with

his people, make all but one politic body, whereof himself is the head, even so he cares for them as he would for his own limbs; never restraining their liberty, without it stretches to licentiousness; nor pulling from them goods which they find are not employed to be the purchase of a greater good: but in all his affections he shews a delight in their welfare; and by persuasion brings that to pass which tyrants seek to compel:—while by force he takes nothing, by the love of his subjects he may take all.

## 9.

An evil mind in authority, doth not only follow the sway of the desires already within it, but frames to itself new desires not before thought of.

## 10.

How desperate is the state of the tyrant! wickedly sad, ever musing of horrible matters; suspecting, or rather condemning all men of evil, because his mind has no eye to espy goodness. He is an object as much of scorn as of detestation; fearful, and never secure; while the fear he has figured in his

mind has any possibility of event, he betakes himself to a toad-like retiredness and closeness ; nature teaching the odiousness of poison, and the danger of odiousness. Thinking himself contemned, and knowing no countenance against contempt but terror, he lets nothing pass which may bear the colour of a fault, without sharp punishment ; and when he wants faults to chastise, excellency grows a fault ; and it is sufficient to make one guilty, that he hath power to be guilty : for having quite lost the way of nobleness, he strives to climb to the height of terrible-ness.

## 11.

## AN USURPER.

The high-reaching usurper made not long delay of discovering what manner of man he was ; but streight, like one carried up to so high a place that he loseth the discerning of the ground over which he is, so was his mind lifted so far beyond the level of his own dis-

course, that remembering only that himself was in the high seat of a king, he could not perceive that he was a king of reasonable creatures, who would quickly scorn follies and repine at injuries. But imagining no so true property of sovereignty, as to do what he listed, and to list whatsoever pleased his fancy, he quickly made his kingdom a tennis-court, where his subjects should be the balls; not in truth cruelly, but licentiously abusing them; presuming so far upon himself, that what he did was liked of every body; nay, that his disgraces were favours; and all because he was a king. For being in nature not able to conceive the bounds of great matters, (and suddenly borne into an unknown ocean of absolute power,) he was swayed withal, he knew not how, as every wind of passion puffed him. Whereto nothing helped him better than that poisonous sugar of flattery which some used out of innate baseness of their hearts, straight like dogs fawned upon the greatest. Others, secretly hating him, and disdaining his great rising (so undeservedly,) bent their exalting him only to secure his over-

throw : like the bird that carries his 'shell-fish high, to break it the easier with its fall. But his mind (being an apt matter to receive what from their amplifying speeches they would lay upon it), danced so pretty a measure to their false music, that he thought himself the wisest and worthiest, and best beloved, that ever gave honour to royal title.

*Remark.*

The virtue of a prince is the glory of his people, and his vices their dishonour. Men are prone to imitation ; hence, the example of a sovereign often controls his laws ; for, should it be evil, though they be good, the nation will pursue his practice, and neglect his precepts. Men will not be taught virtue by a vicious teacher. Some old writer hath observed, that “ it is easier for subjects to oppose a prince by applause than by armies.” When a brilliant genius attracts the observation of a people to compare his talents, prowess, affability, and munificence, with inferior qualities in the sovereign, the observation the

subject excites, is more injurious to the king, than the arms of a thousand rebels. It dissolves his empire over the public mind; and the royal ordinances are only endured, while those of the popular idol are executed with alacrity. By such methods, Bolingbroke dethroned Richard II. and Richmond, Richard III. By such methods, many a hollow pretender hath usurped the regal authority, and turned the golden sceptre into an iron rod. These mighty spirits who, by subtlety and force vault into seats beyond their level, are generally, when mounted to the height of power, tyrants: and being tyrants, are the veriest slaves on earth; their fears are their fetters; for the memory of how they rose, ever whispers how they may fall: and foreseeing a traitor in every brave and generous man, virtue appears to them as a kind of hostile hypocrisy, ever ready to rebel. The first ministers of a usurper are Jealousy and Despotism; and under such rulers there is no safety for any, but the insignificant and vile.



## WOMAN.

## 1.

ONE look (in a clear judgment) from a fair and virtuous woman, is more acceptable than all the kindnesses so prodigally bestowed by a wanton beauty.

## 2.

It is against womanhood, to be forward in their own wishes.

## 3.

There is a certain delicacy, which in yielding, conquers ; and with a pitiful look, makes one find cause to crave help one's self.

## 4.

Silence ought to be, without sullenness ; modesty, without affectation ; and bashfulness, without ignorance.

## 5.

Some women are in that degree of well-doing, to which the not knowing of evil ser-

veth for a ground of virtue; and they hold their inward powers in better form, with an unspotted simplicity, than many do, who rather cunningly seek to know what goodness is, than willingly take to themselves the following of it. But as that sweet and simple breath of heavenly goodness is the easier to be altered, because it hath not passed through the trial of worldly wickedness, nor feelingly found the evil that evil carries with it; so these innocents, when they come to a point wherein their judgments are to be practised by knowing faultiness by its first tokens, doth not know whether the pending circumstance be a thing to be avoided, or embraced; and so they are apt to fall easily into the snare.

6.

The sex of womankind, is most particularly bound to consider with regardful eyes, men's judgments on its deeds.

*Remark.*

A clear reputation must be desirable to every honourable mind. Lucretia died to

maintain her's : but there the sense of reputation was stronger than the sense of honour ! A truly noble heart would have preferred the death that Tarquin threatened ; unsullied purity, with a slandered name ; before contamination, with the power of accusation and revenge. Positive rectitude, ought to be the first consideration ; a fair character, the second : but first and second, they should ever be. Virtue demands that, where possible, they should be substance and shadow ; and where it is not, we should die, rather than relinquish either ; unless the last, as in the case of Lucretia, must be preserved by the sacrifice of the first. For virtue is despotic ; life, reputation, every earthly good, must be surrendered at her voice. The law may seem hard, but it is the guardian of what it commands ; and is the only sure defence of happiness.

## 7.

To the disgrace of men it is seen, that there are women both more wise to judge what evil is expected, and more constant to *bear it* when it is happened.

*Remark.*

Such a woman was Madame d'Ancre, who was burnt at the Greve as a sorceress: and such men were her judges; for had their minds been able to comprehend her's, they would have admired what they condemned. When this illustrious woman was questioned concerning the kind of magic she used to influence the will of Mary de Medicis, she answered—"I used that power only, which great souls always have over weak minds."—The base minds of the men she spoke to, could not, or would not, understand this; and they hastened her death.

## 8.

It is strange to see the unmanlike cruelty of mankind, who, not content with their tyrannous ambition to have brought woman's virtuous patience under them, like childish masters think their masterhood nothing, without doing injury to her who (if we will argue by reason) is framed by nature with the

same parts of the mind for the exercise of virtue, that we are.

*Remark.*

There is always a want in the tyrannical mind. A perfect judgment would shew, that there is no real submission where the will is absent. You may have subjection, but rebellion lurks under an enforced yoke. The submission of the heart grants full power; and when father, brother, guardian, or husband, wish to rule absolutely, they should begin by winning the affections, and the field is their own. Compulsion hardly restores right: love yields all things.

9.

Lovely sweetness is the noblest power of woman; and is far fitter to prevail by parley than by battle.

10.

There needs not strength to be added to inviolate chastity: the excellency of the mind makes the body impregnable.

## 11.

She who complieth in all things with the desires of love, sheweth an example in herself, that she esteems the holy band of chastity to be but an imaginative rule, and not the truest observance of nature. It is the most noble commandment that mankind can have over themselves; as indeed both learning teacheth, and inward feeling assureth.

## 12.

It is the right nature of beauty to work unwitting effects of wonder. The beauty of human persons, is beyond all other beauty; and to them only is given the judgment to discern beauty; and among reasonable wights, it seems that the female sect hath the pre-eminence: so that, in that pre-eminence, nature countervails all other liberalities wherein she may be thought to have dealt more favourably towards mankind. How do men crown themselves with glory, for having, either by force brought others to yield to their mind, or with long study and premeditated orations, persuaded what they would have persuaded! And see, a fair woman shall not

only command without authority, but persuade without speaking. She shall not need procure attention ; for men's eyes will chain their ears unto it. Men venture lives to conquer : she conquers lives without venturing. She is served and obeyed ; which is the most notable, not because she loves to command it, but because they become laws to themselves to obey her ; and not for her dignity's sake, but for her own sake. She need not dispute whether to govern by fear or by love ; since without her thinking thereof, their love will bring forth fear, and their fear fortify their love. And she need not seek offensive, or defensive force, since her lips alone may stand for ten thousand shields ; and ten thousand inevitable shot go forth from her eyes. Beauty, beauty is the sceptre of female greatness ; chastity, its crown : which gifts, on whomsoever the heavens do bestow them, without question, she who receives, is bound to use them to the noble purposes for which they are created : not only to win and preserve, but to dispense : since that indeed is right happiness,

which is not only in itself happy, but can derive the happiness of another.

*Remark.*

By *deriving the happiness of another*, we do not deprive the happy person of any part of his enjoyment ; and when that enjoyment was effected by ourselves, such participation increases his delight. Happiness is a sun-beam, which may pass through a thousand bosoms, without losing a particle of its original ray : nay, when it strikes on a kindred heart, like the converged light on a mirror, it reflects itself with redoubled brightness. Happiness is not perfected till it is shared.

13.

Beauty can give an edge to the bluntest sword.

*Remark.*

The power of beauty has always been considered as a riddle. It is difficult to explain.



why a set of features, arranged in one particular way, should command the soul, as if by enchantment. What affinity is there between the fine proportions of a human figure, and the equable dispositions of the mind, that the sight of the one should produce equal complacency in the soul, as the conviction of the other? In fact, the mind loves perfection; and one property of perfection is *order*, and order comprises all our ideas of fitness and proportion; and proper quantity, with an adapted shape, being essential to fitness and proportion, there cannot be beauty of form without order. This sympathy, with every image of that order, which is laid down as a map in every sound mind, is the secret of that mysterious delight which we all feel when viewing the beauties of inanimate nature: the green plain, the umbrageous wood, and the smooth lake, all please the eye, and diffuse serenity over our thoughts; the mind consents to the calm of nature, where every thing wears the appearance of an undisturbed obedience to the Will that, in creating the world, declared that "All was good!"

Turn observation towards the perfection of that creation, man and woman! In him, the grandeur of strength and the majesty of mien, exhibit a beauty which swells the soul of the beholder with exultation. Though we see at a distance the war-horse yoked to his car,—“his neck is clothed with thunder, the glory of his nostrils is terrible: he paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed men; he mocketh at fear and is not affrighted, neither turneth he back from the sword; the quiver rattleth against him, the glittering spear and the shield: he swalloweth the ground with fierceness and rage; he smelleth the battle afar off, the thunder of the captains, and the shouts of victory!” We admire at his greatness, we rejoice in his glory, though his conquest is not ours: so, we contemplate with a joyful confidence the manly structure, which seems fitted to bold and heroic enterprise, although we stand out of the way of deriving advantage from its might. To the mind, it is sufficient that the qualities she esteems are before her: she does not require to put them to the proof,

to know them to be what they are. The beauty of woman having another design, is of another fabric: her's is meant to compose and not to arouse; her soft and pliant form, gentle movements, and celestially-beaming countenance, all look and whisper *peace!* Her mild eyes speak no other language; her smooth brow, and sweetly-breathing lips, tell of an inward quiet, a "heavenly habitant" within, that persuades the beholder to long to mingle in its blessedness.

So far beauty of form affects the mind, but then it must be understood, that it is not the mere shell that we admire; we are attracted by the idea that this shell is only a beautiful case adjusted to the shape and value of a still more beautiful pearl within. The perfection of outward loveliness is the soul shining through its crystalline covering: and that this is true, I will close with the sanction of Mr. Locke.—"There are, (says he,) beauties of the mind, colouring those of the body, which take and prevail at first sight; and whenever I have met with them, I have readily surren-

dered myself; and have never yet been deceived in my expectation."

## 14.

Nature is no step-mother to the female sex, how much soever some men (sharp only in evil-speaking,) have sought to disgrace them.

*Remark.*

Nature is an honest parent to her offspring: she has dealt out her gifts fairly and with good judgment between them, but to each has dispensed a different endowment; and to estimate the equality and propriety of the distribution, we must not compare parts with parts, but the one whole with the other whole: for what nature withholds from one part she gives to another. Her laws constitute different orders of excellency, as well as different degrees in merit and subordination; she shews that this is her system, by all her works; and unless superiority of power existed, the universe would yet have been a gulph of confusion;

this beautiful machine of the world, an immoveable chaotic mass throughout eternity.

Order necessarily supposes an arranger; an arranger, power; and power, subordination; we see it proved on every side of us: command is written in everlasting characters on the firmament, where the polar-star conducts the vessels of the deep, by its resistless control over the motion of the magnet. So, the heavens, "the earth, and all that are contained therein," obey an irresistible decree. Sovereignty is the prerogative of the Creator, submission, the duty of the created. Why then should the advocates of woman be offended, that she is held by an ordinance which binds the world? Why should they seek to disorder nature and unsex her loveliest work? Why bring forward claims to invest women with masculine properties; to place them at the helm of state and of war; to put the sword, or the tablet of laborious calculations into their hands; to encumber them with toils which their bodies are not able to sustain; and affiance them to duties, against which their minds revolt? Wild enthusiasm may create a fanci-

ful equality for woman ; (for there never was a chimera too absurd to find a promulgator,) but the impartial eye of reason sees a radical difference in the constitution of the sexes, which for ever precludes the practicability of their filling the same stations in life.

Nature, in her mode of providing for the continuation of the human race, evinces her intention to confine women to domestic occupations. How destructive would it prove to the unborn generation, if they, who expected to be mothers, were to wear out their strength and endanger their lives, by the watchings of the camp, the senate, or the closet ! How ill would it become the maternal bosom, to unbrace the warrior's steel, to give sustenance to the infant hanging to so hard a pillow ; or to cradle its tender form amid volumes of jurisprudence, politics, or abstruse philosophy ! Let men, whom nature hath not only endowed with adequate vigour, but left free to use it to effect, let them bear up the political sphere, and pursue scientific researches, even to the utmost stretch of human intellect : but the knowledge of virtue is woman's study. It is

comprised in few maxims; and if she seek it with sincerity, it alone will raise her soul to a pitch of sublimity not to be out-soared by man.

The commonest observation may demonstrate that man and woman, from the first, had distinct commissions; yet such difference argues no inferiority in the essential spirit, which is the intellectual soul; that divine thing originating immediately from God, must in all beings be of the same perfect essence; but as it observes and acts through the medium of the senses, (by which it is enveloped,) it must, in a certain degree, be affected by their modifications. The soul we may liken to a musician, the body, to his instrument: accordingly as the keys are arranged and the notes set, the music will be strong, soft, good, bad, or indifferent. Man is constructed for bold and lofty harmonies; woman, composed for the gentle melodies of the heart. She was made to be beloved, not dreaded; to sooth, not disturb; to bind up wounds, not inflict them. She is the help-mate of man, the handmaid of God: enviable distinction! (if

envy dare intrude on such holy precincts?) Gracious dispensation from the Most High, to be the partner of him who, made “a little lower than the angels, is crowned with glory and power!” To be heaven’s selected agent throughout all ages, to comfort the wretched, to soften the pangs of disease, to heal a broken heart, and to lull the troubled soul of man into a peace that makes him dream of paradise! Who would barter this sacred privilege, this office of cup-bearer to the beneficent Jehovah, this power of shedding *the balm of Gilead* upon all that grieve, for the proudest prerogatives of command? True it is, that he who would be the master of all, must be the servant of all! Rational empire lies in ability to influence and effect the happiness of others; and this empire is not denied to woman; it is her inheritance, and she holds it by this charter,—“Whosoever will be great among ye, let them be your ministers; and whosoever will be chiefs among you, let them be your servants.”

If the throne of benevolence be at the feet of the unhappy, affection owns no power that



is not devoted to the object of her vows. Love is never convinced that he reigns, till he finds that he may serve ; and woman, from her constitution, is more inclined than man is, to this generous disposition. The sensitive perceptions of men are not so delicate, delightful, and innocent, as those of women ; hence they are not so cherished, nor so stationary. “ Man is stung with passion, woman is touched by it. In the one instance, torment makes the sufferer eager to rid himself of pain, either by satisfying desire, or extinguishing it ;” and in the other, the softness of the perception excites only a new feeling, which, by awakening a thousand tender and pleasing sensibilities, is welcomed rather than repelled : hence, from the peculiar delicacy with which the sensitive soul of woman receives all its impressions, they are retained and made subjects of frequent review ; the delighted spirit descends into this cabinet of beautiful pictures, and while listening to the sweet romances which imagination tells of each, forgets to re-ascend and follow reason over the hard grounds of disagreeable probabilities and consequences.

It has been said that "the purest flames burn the longest and the brightest!" By analogy, the love of woman is not only more lasting than that of man, but more devoted. She regards its object, not with the weakness of passion, but with the strength of pure affection; with admiration, veneration, and a kind of holy zeal. For what is it that the saintly Origen says? "He who carefully imitates God, is God's best statue!" And was not man made in the image of God? And is not his spirit an emanation from the source of all perfection? How then can woman fail to worship the awful copy of the Most High? How refrain from loving the shadow of what she adores?

When man honours his Maker, by not disparaging his work, or deserting the standard of moral greatness which the *son of Mary* planted in Palestine, then he stands in his royal station, lord of the world; and consequently the superior of woman. For, it is in life as in a race, the most vigorous and active, being naturally fitted to outstrip the rest, wins the honour of the day: and man has this advantage.

over the weaker sex. But why weaker? We know not; only heaven hath willed it so. But how weaker? may receive a less categorical, and, to some enquirers, a more satisfactory answer.

Woman's weakness (and therefore danger) lies in her imagined security: it arises from the faintness of her first perceptions, which allows hostile objects to steal upon her. But to explain this: the eye sees that man's body is formed of tougher materials than that of woman; his nerves and the finer ligaments which unite the organs of sense to the soul, are also of a stronger, more irritable and combustible nature: (that this is true, we may look to experience;) hence the moment that any appetite or passion touches them, like a spark to a train of gunpowder, the whole is in conflagration; the citadel must be surrendered, or the fire quenched. Base spirits submit to the first; great ones, by glorious exertion, do the last. In either case, the decision hath positive effects. The passion admitted or destroyed, is distinct from any other. Love, ambition, revenge, may all exist in the breast

of a man, and burn at the same time with strong, onward, and unmingling flames : the rapidity and force of his conceptions give this impetus to the passions, which keeps them separate and powerful. With such a turbulent army in his bosom, (for the passions are either the soldiers or the rebels of virtue,) it depends upon man's imperial part, his mind, whether they shall rule, or reason maintain the supremacy. When the last is the victor, how graciously do the insurgents follow in her train ! And how worthily does man use his boasted free-agency, in chusing good instead of evil !

Woman, on the contrary, in consequence of the fineness of her animal construction, and the corresponding delicacy of her sensibilities, is affected almost imperceptibly. Admiration of amiability gently moving her spirits, excites a pleasing warmth about her heart, and by degrees the glow diffusing itself through her frame, and around her soul, seems (though she is unconscious how,) to wrap her in a globe of light. That globe is her world : through its atmosphere she views every object ; the medium of her love tinges all creation ; and as

it is fair or foul, she is happy or miserable, virtuous or (alas ! for the perhaps,) the reverse !

The passions usually attack woman in this way: but in describing their progress, I select that of love for an example, it being the one that in general hath most influence on the sex. By advancing unperceived, noiseless, and almost unfelt, it saps the very foundation of resistance ; it overflows the heart, and softens its severities : and a softened heart being not many degrees from a weakened one, any impression made on it to the prejudice of the beloved object, is like a stamp on the sea-sand ; the tide of tenderness passes over it, and all is washed away.

Woman may struggle, and female philosophers declaim of her independence and equality with man, her heart will still be faithful to the law which pronounced, “ Woman ! Thy desire shall be to thy husband, and he shall rule over thee ! ” Hence, as this law is enforced even by her wishes, woman must provide against its probable ill consequences, by *tempering* it with adherence to an anterior ordi-

nance:—"Love God and his commandments above all things!" Those commands oblige her to admire nothing before virtue; and admiring only that, she cannot love its opposite: consequently, by directing all her exertions towards the soul's excellence in herself; and all her wishes towards seeing it exemplified in another; her attention will never be fascinated by any thing different from virtue; and when she does meet with it, judgment consents to the recognition of sympathy, and her heart bows to the influence of what was and is the aim of her soul.

Such is the model of female excellence which Sir Philip Sidney has set forth in his beautiful character of the princess of Arcadia. He thus describes her, when suffering the tortures of an unhappy love, and afflictions from her enemies.

"Pamela did walk up and down, full of deep, though patient, thoughts: for her look and countenance were settled; her pace soft and almost still of one measure, without any passionate gesture, or violent motion; till at length (as it were,) awaking, and strengthen-

ing herself,—Well, said she, yet this is best ; and of this I am sure, that howsoever they wrong me, they cannot master God. No darkness blinds His eyes ; no gaol bars Him out. To whom then else should I fly, but to Him, for succour ? And therewith kneeling down, even where she stood, she thus said.—O All-seeing Light, and Eternal Life of all things ! To whom, nothing is either so great, that it may resist ; nor so small, that it is contemned ! Look upon my misery, with thine eye of mercy ; and let thine infinite power vouchsafe to limit out some proportion of deliverance unto me, as to thee, shall seem most convenient. Let not injury, O Lord, triumph over me ; and let my faults, by thy hand, be corrected ; and make not mine unjust enemy the minister of thy justice. But yet, my God ! if in thy wisdom this be the aptest chastisement, for my inexcusable folly ; if this low bondage, be fittest for my over-high desires ; if the pride of my not enough-humble heart be thus to be broken, O Lord, I yield unto thy will ; and joyfully embrace what sorrow thou wilt have me suffer. Only, thus much,

let me crave of thee! (Let my craving, O Lord, be accepted of thee; since even that proceeds from thee!) Let me crave, even by the noblest title which, in my greatest affliction, I may give myself,—that I am thy creature—and by thy Goodness! (which is Thyself!) That thou wilt suffer some beam of thy majesty, so to shine into my mind, that it may still depend confidently upon thee. Let calamity be the exercise, but not the overthrow of my virtue. Let the power of my enemies prevail, but prevail not to destruction. Let my greatness be their prey; let my pain be the sweetness of their revenge. Let them (if so it seem good unto thee!) vex me with more and more punishment; but, O Lord! let never their wickedness have such a hand, but that I may carry a pure mind in a pure body!”



## LOVE.

## 1.

WHAT men commonly call love, is the basest and yet the most fruitful of all passions. Fear breedeth contrivance, anger is the cradle of courage, joy openeth and ennobleth the heart, sorrow, as it closeth, so it draweth inward to look to the correcting of itself; and so all of them generally have power towards some good, by the direction of reason. But this bastard-love, (for indeed the name of love is most unworthily applied to so hateful a humour,) as it is engendered between intemperate Desire and Idleness; as the matter it works upon is nothing but a certain base weakness, which some gentle fools call a *gentle heart*; as its enjoined companions be unquiet longings, fond comforts, faint discontents, hopeless jealousies, ungrounded rages, causeless yieldings; so is the highest end it aspires unto, a little pleasure, with much pain before and great repentance after. But that end, how

endlessly it runs to infinite evils, were fit enough for the matter to speak of, but not for ears in whom there is a true disposition to virtue. It utterly subverts the course of nature, in making reason give place to sense, and man to woman. And truly I think, hereupon it first stole the name of love: for indeed the true love hath that excellent nature in it, that it doth transform the very essence of the lover into the thing beloved; uniting and, as it were, incorporating it with a secret and inward working. And herein do these kinds of love imitate the celestial; for as the love of heaven maketh one heavenly, the love of virtue, virtuous, so doth the love of the world make one become worldly; and this licentious love of woman doth so enfeeble man, that if he yield to it, it will so womanize him, as to make him an object of disdain to her for whom he sold all.

*Remark.*

'There are' two things which every man must prefer before his mistress:—his God and

his honour ! She who admits of any dereliction from either, sanctions what will probably betray herself ; for he never can be true to another, who is unfaithful to his own best interests. The woman who could love such baseness, would not value its opposite ; and by so guilty a licence disparaging not only the modesty of her sex, but the integrity of human nature, she deserves the consequences of her crime. “ Love (says the good Atterbury,) is the fountain of pleasure ; the passion which gives every thing we do or enjoy its relish and agreeableness.” And such love is the effect of virtue : it lives while the cause exists ; but should that cease, it would expire.— There is no principle in any other love.

## 2.

Nothing can so heartily love as virtue.

*Remark.*

Because virtue shuts out all selfish considerations.

## 3.

The two bands of Good-will are Loveliness and Lovingness.

## 4.

Matters are so turned in the lover, that where at first, liking the manners of the lady beloved did breed good-will, now good-will becomes the chief cause of liking her manners; so that within a while his mistress is not prized because of her demeanour but the demeanour is prized because it is her's. Then follows the most natural effect of conforming himself to that which she does like, the not only wishing himself to be such another in virtues, but to ground an imitation upon a so much-esteemed authority: so that the next degree is to mark all her doings, speeches, and fashions, and to make them into himself, as a pattern worthy proceeding on.

*Remark.*

Love is the only power which, by reciprocal sympathy, seems to blend and to change two separate natures into one. The lover's soul is

united with that of the beloved : but which ever most strongly attracts, that absorbs the other, and makes it a part of itself; hence the consequence of perfect love is perfect peace; and where the prevailing influence is good, perfect virtue. This ascendancy of the beloved object is so imperious that (as it may sometimes tend to evil,) a woman should be careful not to model her soul to suit the frailties of her companion, but to bear with them. Though his character may be a trial, it ought not to be an impediment to her virtue. The first awakener of legitimate love is an idea of excellence; whether the sentiment originate from real or fanciful superiority, it can be nourished by no inferior food : being of celestial birth, so must be its aliment. And, therefore, we must either find the object of our love truly good, or make him so. We may pardon what we do not approve, prune what we cannot eradicate, and shew an example of that conduct which we cannot inculcate by precept.

## 5.

*Love is better than a pair of spectacles to*

make every thing seem greater, which is seen through it.

*Remark.*

And hatred, not less ready to give derogatory impressions through its opposite medium, has this advantage, that her monsters are believed to be “born of women;” while the objects of love’s panegyric are hardly doubted to be mere “children of the elements!” The world is lamentably sceptical to good reports, and ridiculously credulous to bad.

6.

The force of love to those folk who feel it, is many ways very strong; but no ways stronger than that it doth so enchain the lover’s judgment upon her who holds the reins of his mind, that whatsoever she doth is ever in his eyes best! And that best being, by the continual motion of our changing life, turned by her to any other thing, that thing again becometh best. So, that nature in each kind suffering but one superlative, the lover only

admits no positive. If she sit still that is best, for so is the conspiracy of her several graces held together to make one perfect figure of beauty ; if she walk, no doubt that is best ; for besides she maketh the more places happy by her steps, the very stirring adds a pleasing life to her native perfections ; if she be silent, that without comparison is best, since by that means the untroubled eye most freely may devour the sweetness of its object : but if she speak, he will take it on his death that is best ; the quintessence of each word being distilled down into his affected soul !

## 7.

Liking is not always the child of beauty ; but whatsoever is liked, to the liker is beautiful.

## 8.

No decking sets forth any thing so much as affection.

## 9.

How tender to every motion doth love make the lover's heart ! How he measures all his joys by his lady's contentment, and doth,

with a respectful eye, hang all his behaviour upon her eyes!

10.

Force cannot be the school of love.

11.

True love would not, for his life, constrain his lady's presence; but he would rather die than consent to her absence.

12.

Did ever man's eye look through love, upon the majesty of virtue shining through beauty, and not become a captive? And is it the style of a captive to write *My will and pleasure?*

13.

Cupid makes it his sport to pull the warrior's plumes.

14.

I can never deem that to be love which, in haughty hearts, proceeds of a desire only to please.



*Remark.*

It is the coquetry of vanity in love with itself; and the more it pleases, the greater are the sacrifices made to its selfishness. Some men and women appear earnest to promote the pleasure of others, while their real intention is directly contrary; they are beautiful, polite, and interesting, for no other purpose than to charm and to betray: they are the syrens who woo with sweet melodies, and when the vessel strikes, laugh at the crew. Knowing no satisfaction in yielding delight, the conviction of exciting pain gives them no uneasiness; nay, they exult in the midst of sighs and groans; for hearts are their spoil, and the temple of vanity is full of them.

## 15.

With some natures, too much yielding breedeth cruelty; and granting desire, causeth the desire to be neglected.

*Remark.*

Sordid minds cannot comprehend the magnanimity of forbearance, nor the generosity of a free indulgence. This, they denominate weakness ; that, baseness of spirit. Presuming on the patience which suffers without resentment, they think that it cannot, because it will not, revenge ; and injury is heaped on injury, till the bourn is passed which meekness herself should defend. Thus, the daughter and wife are sometimes forced, by the cruelty of them who ought to have been their protectors, to rebel : if it may be called rebellion, which is grounded on the first principles of humanity ;—Self-preservation and the love of goodness ! Who can revere the wretch whose aim is the destruction of peace and life, or esteem him who lives only to outrage the most sacred duties of man ? The ingratitude which neglects and contemns the granted good it has sought, is a-kin to the tyrannical spirit mentioned above. Both are ambitious of power, to wring the possessions of others into their

own hands; and hate to receive as a gift, what they might seize as plunder. What is yielded, is debased in their eyes: not having sufficient generosity in themselves to give any thing of value,—a consented benefit loses all worth in their estimation. They know not the delicacy, taste, and nobleness, which feels, that the soul of the bestower mingling with the gift, imbues it with a richness “more precious than rubies!” That only is worthy of reception, which is freely offered; and he who can take enforced profit, or accept constrained services, is more sordid, base, and contemptible than the pick-lock who steals into his neighbour’s coffer.

16.

Love is the band of love.

*Remark.*

It is a common remark, that “Love cannot exist without hope!” ’Tis probable that it will not, for every reason is against it; and when it is in a woman’s breast, the modesty as well as dignity of her sex, will lead her to ex-

tinguish, what fails to arouse sympathy, or has lost the power once possessed, to keep it awake. There are circumstances under which the “band of love” being destroyed, love flies; but kindness will still remain. A virtuous heart can never be totally indifferent to the happiness of a creature it has once regarded with peculiar tenderness. It is only the vile passion, the detestable counterfeit of love, that, when disappointed, turns into hatred.

## 17.

When with pity towards a fair and virtuous object, the heart is once made tender, according to the aptness of the humour, it receives quickly a cruel impression of that wonderful passion, which to be defined is impossible; because no words reach to the strange nature of it: they only know it, who inwardly feel it:—it is called Love!

## 18:

Nothing doth more naturally follow its cause, than care to preserve and benefit, doth pursue unfeigned affection.

19.

There is no service like his that serves because he loves.

20.

True love is willing to make extremest danger a testimony that it esteems no danger as danger, in regard to giving satisfaction to its beloved.

21.

True love can no more be diminished by showers of evil-hap, than flowers are marred by timely rains.

*Remark.*

But rather, like the rain-bow, will shine brightest in the darkest cloud.

22.

Suffering for the object beloved, is wont to endear affection.

23.

Love maketh obedience stand up against all other passions.

Love, in fear, forgetteth the fear of nature.

*Remark.*

For, there is no source of fear so dreadful, as a threat of evil befalling the object of love. That object being the animating principle of all our joys, an injury done to it strikes at the root of our own happiness : we live in those we love, and their pains produce our death.—When this affection, jealous of every pang that pierces the endeared heart, has not only been born of Virtue, but fostered by Pity, (which hovers with increasing interest over unmerited sufferings,) it becomes so intimately entwined with every feeling, wish, action, principle, and source of life and thought in the lover's breast, that no separation, but that of death, can sever the union. There is a sublimity in true love, which leaves the sordid gratifications of sense in the dust: it seems to seek the soul, alone, of its object ; to bear it in its arms and bosom, through all the ills of mortality; to cherish it with the hallowed

sympathies of mutual thought, mutual tenderness, and mutual aspirations after immortal virtue. Love springs from heaven, and to heaven it returns: the sacredness of its origin infuses a holy peace and rapture through the bosom; sweet even are the cares of this scraphic passion. It is a communion of spirits so ineffable, so blissful, so full of beatified meditations, that no earthly tongue can declare its thoughts, can describe its joys. Even sorrow herself, when she loves and weeps, finds that her tears are balm. One of the most tender and unfortunate of lovers, thus pictures, with no fictitious pen, the effects of this magic passion.

“The death of nature led me to a still more interesting subject, that came home to my bosom,—the death of her I loved. A village bell was tolling; I listened, and thought of the moment when I heard the interrupted breath, and felt the agonizing fear, that the same sound would never more reach my ears, and that the intelligence glanced from my eyes, would never more be felt. The spoiler had seized his prey; the sun was fled, what

was this world to me? I wandered to another, where death and darkness could not enter; I pursued the sun beyond the mountains, and the soul escaped from this vale of tears. My reflections were tinged with melancholy, but they were sublime. I smiled on the king of terrors; the tie which bound me to my friends he could not break; the same mysterious knot united me to the source of all goodness and happiness. I had seen the Divinity reflected in a face I loved; I had read immortal characters displayed on a human countenance, and forgot myself whilst I gazed. I could not think of immortality, without recollecting the ecstasy I felt, when my heart first whispered to me, that I was beloved; and again did I feel the tie of mutual affection; fervently I prayed to the Father of mercies, and rejoiced that He could see every turn of a heart, whose movements I could not perfectly understand. My passion seemed a pledge of immortality; I did not wish to hide it from the all-searching eye of heaven. Where, indeed, could I go from His presence? And, whilst it was dear to me, though Darkness might



reign during the night of life, Joy would come when I awoke to life everlasting."

25.

Love is the refiner of invention.

26.

Love, one time layeth burthens; another time, giveth wings.

27.

There are no thralls like them who have inward bondage.

28.

True love were very unlovely, if it were half so deadly as lovers term it.

29.

Love is a passion far more easily reprehended than refrained.

30.

Love fears the accident of an instant.

31.

The nature of desire is no easier to receive belief, than it is hard to ground belief; for, as desire is glad to embrace the first shew of comfort, so is desire desirous of perfect assurance.

*Remark.*

Love is the accomplisher of delicacy ; and it is well known, that “ he who too much refines his delicacy, will always endanger his quiet ! ” The doubts of love are never to be wholly overcome : they grow with its various anxieties, timidities, and tendernesses ; and are the very fruits of the reverence in which the admired object is beheld.

## 32.

As well he that steals might allege the love of money ; he that murders, the love of revenge ; he that rebels, the love of greatness ; as the adulterer, the love of woman : since they do in all their speeches affirm they love that, which an ill-governed passion maketh them to follow. But love may have no such privilege : that sweet and heavenly uniting of the minds, which properly is called love, can never slide into an action that is not virtuous.

33.

Where folly is not the cause of vehement love, reproach will never be the effect.

34.

She that trusteth a libertine, may as well think to grasp water, or to bind the wind.

*Remark.*

An old writer observes, that a licentious man cannot love. Indiscriminate devotion to the sex, is a sort of polytheism, inconsistent with the pure worship demanded by love. In short, there is as much difference between the gross passions of the libertine, and the fine tendernesses of the lover, as betwixt the irrationality of the idolater, and the reasonableness of the Christian, who adores the one Deity *in spirit and in truth*.

35.

It is folly to believe that he can faithfully love, who does not love faithfully.

*Remark.*

The virtues, like the Muses, are always seen in groupes. A good principle was never found solitary in any breast. Actions that assume the name of benevolence without arising from its principle, do not deserve the name of virtue; they are mere impulses, and at the caprice of accident to prompt or to withhold. Kind dispositions are confirmed to be virtues, by reflecting on their nature and design; (for unless justice be made judge over sensibility, it will as likely lead to injure some, as to benefit others,) and by frequent use, generous sympathies become so habitual, that the exercise of them is as natural as standing or walking; and with as little apparent exertion of the mind. When the soul understands the value of goodness, and the worthlessness of vice, it must forsake reason before it consents to depart from the foundation of goodness, which is obedience to the eternal laws of justice! This obedience is the fountain of moral argument; and diffused through various

streams, is the principle of all the virtues. It is an unimpeachable and constant will to render to every one his due ; and, according to the covenant of humanity, to promote the welfare of our fellow-creatures to the utmost of our power. What a noble progeny proceed from so goodly a parent ! Courage, which blames or defends with impartiality ; patience, that sustains the calamities of life without shrinking ; and perseverance, which bears through all ills, to the very point of honour ! True honour is subservient neither to fortune nor to force ; it is an immaculate sense of right, that disdains to bend before any circumstance ; it is the guardian of constitutional valour ; and the best counsellor of those vehement affections which, breaking bounds, would betray their possessor to misery, instead of leading him to happiness. This essential virtue, teaches man that moderation is the ground of magnanimity ; and how beautifully do lessons of humility, observance, forbearance, clemency, affability, amity, temperance, and chastity, arise from so fair a foundation ! We may easily discern the disciple of honour

by his fruits ; and when we see him obedient to God and faithful to man, can we doubt his truth to woman ? No ; *virtue is consistent !* And though her sons may swerve, they do not break from her laws. He who is loyal to honour, will not be a traitor to love : but when *unfaithfulness* stands for the reward of *fidelity*, she must be a fool that gives it.

## 36.

Love, to a yielding heart, is a king ; but to a resisting, is a tyrant.

## 37.

Love does not always reflect itself ; though I cannot tell how, but in noble minds, by a certain duty, it claims an answering.

## 38.

True love, well-considered, hath an infective power.

## 39.

In love, I desire that my desire may be weighed in the balance of honour, and let virtue hold the beam.

## 40.

Perfections meeting in divers persons, can-

not choose but find one another, and delight in that they find; for Likeness of manners is likely in reason, to draw liking with affection.

## 41.

If we love virtue, in whom should we love it, but in a virtuous creature? Without it be meant that we should love the *word* virtue, where we see it written in a book!

## 42.

What doth better become wisdom, than to discern what is worthy the loving? What more agreeable to goodness, than to love it so discerned? And what to greatness of heart, than to be constant in that it once loved.

## 43.

She is not worthy to be loved, that hath not some feeling of her own worthiness.

## 44.

When the perfections are made up of virtues, as well as of beauties, in the party beloved; as the feeling of them cannot come in to any unnoble heart, shall that heart, (though it be in the bosom of one of low degree,) which doth not only feel them, but hath all *the workings* of its life placed in them, shall

that heart, I say, lifted up to such a height, be counted base? Such love bringeth the lover to the consideration of his mistress's virtues; and that consideration maketh him the more virtuous, and so the more worthy. And in all things it becometh a true lover to have his heart more set upon her good, than on his own; and to bear a tenderer respect to her honour, than to his own satisfaction.

45.

How sweet is the prayer of the virgin heart to its love! Thy virtues won me. With virtue preserve me! Dost thou love me? Keep me then still worthy to be loved!

46.

It is the happy lover's duty, in whom his mistress has rested her estate, her life, and her honour, to double his former care; and make her see his virtue no less in preserving, than in obtaining. His faith ought to be a faith as much in freedom as in bondage. He ought to govern his love towards her, still as to retain her worthy of his love. Let not his joys, which ought ever to last, be stained in his own conscience. Let no shadow of repent-



ance steal into the sweet consideration of their mutual happiness.

*Remark.*

Of what that subtle thing is, which gives life to the whole body of love, we are as ignorant as man is of the substance of the soul which animates his being. We see many whom we respect, admire, and esteem; but one only that we love. There is a strange mystery in this sentiment; a sort of fatal influence that infects the heart before it is aware, and by a means it cannot discover. The platform or the altar of love, may be analyzed and explained: it is constructed of virtue, beauty, and affection. Such is the pyre, such is the offering: but the ethereal spark must come from heaven, that lights the sacrifice. True love cannot exist without the graces of mind as well as of person: it is still Cupid and Psyche: love is unblest until it mingles with the soul; and the soul wanders from pleasure to pleasure, unsusceptible of joy, till *she* meets it in the bosom of love.

## MARRIAGE.

### 1.

HAVE you ever seen pure rose-water kept in a chrystal glass? How fine it looks, how sweet it smells, while the beautiful urn imprisons it! Break the glass, and let the water take its own course; doth it not embrace dust, and loose all its former sweetness and fairness? Truly so are we, if we have not the stay rather than the restraint of marriage.

### 2.

Who doth desire that his wife should be chaste, first be he true; for truth doth deserve truth.

### 3.

## CONNUBIAL HAPPINESS.

The messenger found Argalus at a castle of his own, sitting in a parlour with the fair Parthenia; he, reading in a book the stories of

Hercules; she by him, as to hear him read; but while his eyes looked on the book, she looked on his eyes, and sometimes staying him with some pretty questions, not so much to be resolved of the doubt, as to give him occasion to look upon her. A happy couple! He, joying in her; she, joying in herself, but in herself because she enjoyed him. Both increased their riches by giving to each other; each making one life double, because they made a double life one; where desire never wanted satisfaction, nor satisfaction ever brought satiety. He, ruling because she would obey; or rather, because she would obey, she therein ruling.

*Remark.*

Woman may be content, may be gay, without love; but she cannot be happy. Created for the gentle offices of affection, her nature is predisposed to tenderness; and the usual plan of female education tending directly to points that lead to love, she is accustomed to seek her pleasure in acts of graceful ministra-

tion, and to find her best satisfactions in the acknowledged good she dispenses. What is the testimony of the celebrated daughter of Necker on this subject? "In the career of female fame, there are few prizes to be obtained which can vie with the obscure state of a beloved wife or a happy mother." Woman's heart is too delicate and timid, to desire any species of fame for its own sake: to her it is Jupiter in his thunders, too potent for her senses. If celebrity be ever pleasing, it is when she hopes it may be the herald of her worth, to him she loves; sweet then is the voice of praise, and dear the homage of the multitude. But should no ear hear it, no eye see it, that is of consequence to her, the world's adulation is worse than insipid; it mocks her with the shadow of an estimation that she cannot obtain.

Woman was formed to admire, man to be admirable. His, are the glories of the sun at noon-day; her's, the softened splendour of the midnight moon. Unless man and woman have these relative ideas of each other's natures and reciprocal duties, marriage is no

longer a bond of amity. Congenial principles and a discreet adaption of tastes, affections, and humours, to each other's constitution, must be the ground-work of the contract, if happiness is to be the result. Both sexes should keep their proper places. Man is to maintain his station as the guide, protector, and cherisher of his wife; and woman is to hold in her duty of observing, obeying, and comforting her husband.

There is no word in language that has occasioned more heart-burnings in female bosoms, than the matrimonial vow of *obedience*. But why should woman hesitate to promise that which the dispositions of her soul, and the tenderness of her affection prompts? Could her free-will do otherwise than yield submission to a reason superior to her own? Could she refrain from acceding all her wishes to the desires of the owner of that reason, when she loves him? Surely no woman will answer this by saying, "I love a man whose reason is inferior to my own, and therefore it would be shameful to vow to obey him!" The *shame* is her's for so loving; "not loving first,

but loving *wrong* is blame!" Hence the fault lies in her choice, and not with the framers of the marriage ceremony; who made no reservations for absurd or sordid matches.

According to the degree towards perfection in the sexual characters of individuals, they are formed to excite reciprocal affection. It has been explained that man's excellence arises from mental sublimity; woman's, in the beauty of her mind. How lovely is the union of these opposite yet blending sources of admiration! The lofty mountain of St. Gothard, standing over the luxuriant vale of Reusse, and sheltering it from the storms, exhibits not a more magnificent and charming scene. When marriage is contracted on these principles, the graceful, endearing, and lasting happiness of Argalus and Parthenia is produced. But when the man is contemptible, or the woman vain, feuds, "never-ending, still beginning," are the consequence. Some philosopher hath said that "men who are inferior to their fellow men, are always most anxious to establish their superiority over women." And by parity of observation, (for

ignorance is the first cause of presumption,) we may remark, that silly, thoughtless women make the loudest protest against deference to husbands.

If the highest proof of sense be moderation, though a fine mind must know its own value, it will yet maintain it with gentleness. Who, that is a Christian, will deny that “the husband is the head of the wife.” And such a head ruling by wisdom, must command the heart (it being a rational one,) that loves it. But when men of superior endowments match themselves with women who cannot discriminate what their merit is, from that of an inferior, they ought not to be surprised when they find a tormentor instead of a comforter. Paradise was a desert to Adam till Eve shared its delights, for “man, the hermit, sigh’d, till woman smiled !” But how can genius enjoy its privileges, if the partner he hath chosen neither understand his talents, nor comprehend his virtues ? It is the living chained to the dead. His paradise is no paradise to a creature who, has no taste for the charms of nature, no enjoyment in the heavenly quali-

ties which declare him, "the lord pre-eminent of all below !" But this description does not suit with all men : we do not see this stamp of empire on the soul of every man ! Far from it, if we must call that a soul, a spark of the divine essence, which propels base appetites, blows up the vilest passions, and actuates cowardice to the most savage crimes ? There are knaves and villains who, by some unlucky star, some evil chance, or cruel deception, get themselves united to women of mind and feeling. Politeness they leave at the church-door ; and for the common laws of humanity and decency, they keep no terms with them. Contumely, oppression, neglect, outrage, comprise their matrimonial discipline. They consider wives as slaves : and horrible are the tales which many a fair creature might relate to an admiring circle, if a delicate conscience would allow her to "unfold the secrets of her prison-house !" Irrational commands, ungrateful taunts, brutal insults, mortifying contempts, and flagrant acts of profligacy, lead the way, till outrage upon outrage succeeds, and, O, shame to man ! to nature ! he strikes her !



Tender, confiding woman is wounded by the hand that ought to have been her defence; is held up to obloquy, by the arm that ought to have been her protection! Such are the men who drive their wives, (wretched in so sad a refuge!) into the seducer's toils: such are the men who exult in guilt, and put the price of innocence with their own dishonour, into their purses. Till the bridal pair consider mind and heart of greater consequence to mutual concord, than their respective fortune and fashion, calamitous cases of matrimonial disunion will continue to stain our annals; and transmit to posterity most disgraceful doubts of their own legitimacy, and the honour of their ancestors.

## SOLITUDE.

## 1.

THEY are never alone, who are accompanied with noble thoughts.

*Remarks*

The illustrious Scipio, whose "noble thoughts," like *a thousand livery'd angels lacquey'd him*, used to say, "I never am less alone than when alone."

## 2.

Solitary life is prone to affections.

## 3.

Avoidings of company do but make the passions more violent when they meet with fit subjects.

*Remark.*

Few objects being present to distract attention, all tends to the point that may happen to excite interest. Nothing interrupts reflection; and reflection, by repeating the image, deepens it in the heart, till to erase it is impossible. The story of Petrarch, shews the maddening effects of solitude upon lovers.

## 4.

Vehement love of solitariness is but a glorious title to idleness. In action, a man does not only benefit himself, but he benefits others. God would not have delivered the soul into a body which had arms and legs, the instruments of doing, but that it were intended the mind should employ them; and that the mind should best know its own good or evil, by practice: which knowledge is the only way to increase the one, and correct the other.

*Remark.*

When solitude is sought out as a place for the mind to dream in, and not to arouse itself and form plans for future action, it is nothing better than a tomb loaded with lying epitaphs:

“ Here rests the Great——False marble! Where?  
 “ Nothing but sordid dust lies here.”

Alike are the pretensions of the whimsical inhabitant of solitary places: the man is buried alive; useless to his fellow-creatures; and fit only to “vegetate and rot,” the burthened earth groans to cover him.

Zimmerman has spread a specious lustre over this subject, and, by the magic of his painting, hath turned many a silly head into the affectation of solitude. His enthusiasm may be contagious: but all are not like him *fitted to walk the plain with Innocence and Contemplation joined!* All are not learned who put on the doctor's gown: many assume abstraction, but few meditate; for it is an

easy matter to look grave, and a task of labour to become wise: the reputation of a thing is in general more valued than the reality.— Though Zimmerman declared his love of solitude, he did not mean an ostentatious display of his own fitness to fill it: his mind was a little commonwealth in itself, always at work for the public weal, and solitude was his study; or rather, retirement; for that is the proper name of the seclusion he eulogises. His retreat was animated by the graces of conjugal and filial love, and all the social endearments of friendship: these blessings are not the guests of solitude; she dwells, like the hermit of the desert, *alone*.

## 5.

Eagles we see fly alone; and they are but sheep which always herd together.

*Remark.*

But it is to *fly* that eagles leave their mates; not to immure themselves in the crannies of rocks, or bury themselves under ground,

amongst the ruins of a charnel-house. Newton shut out the world, that he might range through the universe: Locke closed his door on the crowd of busy bodies, that he might open his soul to the bright Intelligences who visited him from above: and Milton traversed the midnight woods of Ludlow, to mark

“ ———the spiritual creatures that walk the earth,  
 “ Unseen, both when we wake and when we sleep.”

Such men, when they withdraw from society, go on heavenly errands. Genius would want one of the essentials towards its perfection, if it were ignorant of its destination: it knows its own worth and its own uses: it is a minister of the king of kings; and to fulfil its duty, that duty must be diligently studied. The great benefactors of mankind, (they who teach men to be wise, virtuous, and happy;) when they have viewed the diseased multitude, usually retire to consider the cases and the remedies: the wound is in the soul, and the secret of cure must be sought in the physician's own bosom. He goes into the depths of solitude,

“to commune with his own heart ;” to judge man by man; to tremble at what he is, to marvel at what he might be;—how prone to vice, how adapted to virtue; how foolish in pride, how wise in humility! The sage is alone: temptation is distant; and the world and its snares are at its feet; for a time he forgets the earth, and, like the prophet of old, his soul is in heaven.—“And behold! THE LORD PASSED BY! And a great and strong wind rent the mountains, and brake in pieces the rocks; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire A STILL SMALL VOICE! And it was so, when Elijah heard it, that he wrapped his face in his mantle.” Conscience is not heard amid the tempests of the world; the aspirations of the soul are overwhelmed in the press of business, in the noise of pleasure, and the uproar of ambition; it is only in solitude that we can hear distinctly the *still small voice* from heaven, that whispers a pleading warning to erring man. How

sweet, yet how awful is its sound ! It is the soft cooing of the dove at the ark-window : the lonely patriarch of a drowned world, starts from his couch, and listens with a still joy to the herald of heaven,—the messenger of *peace on earth, and good-will towards man !*

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## LIFE.

How pitiable is that vanity which possesseth many, to make a perpetual mansion of this poor baiting-place of man's life !

### *Remark.*

The baser part of man must obscure and almost extinguish the nobler, before he can be content to set up his rest here and resign his heavenly country. This abjectness may be shewn in men who devote themselves to the accumulation of wealth, to the pursuit of



idle pleasures, or to the constant excitement and gratification of the senses: all these creatures (and others like unto them,) are mere earth-worms, and would be happy to lick the dust to eternity. Neglecting thought, they can have no imagination; that smiling prophetess whose "*promised* events cast their shadows before!" They see no heaven in the sky; they acknowledge no providence in good fortune; they feel no earnest of immortality in the deathless affections of the soul! Weak is the pleasure of the world-encrusted wretch, when compared with the buoyant emotions of him who spurns its dross. He knows whose hand placed him in the world: and as we esteem presents for the sake of the friend that gives them, rather than on account of their own value; and as they acquire new beauty in our eyes, by reminding us of the good-will of the donor; so a considerate man finds more loveliness in the world than the inconsiderate does; because all that is in it he looks on as bestowed by his best friend, Almighty God! He admires creation, but he does not love the gift better than the giver. What man is

there among us, who would prefer the scarf wrought by his lady's hands, the bracelets which she wore, the letters which she wrote, or perhaps her very picture, which he has so often pressed to his heart, before her own presence? Who would be such a fool as to hesitate about throwing all these comforters of banishment into the wide sea, when she held out her arms to receive him on the opposite shore? If this seems so reasonable in earthly love, how unreasonable is any contradiction of the principle when applied to heavenly! But it is not so with him who estimates life properly : he exults in accomplishing the task assigned him here; and though his head be covered with honours, and his heart filled with the sweetest affections, he is ready to depart : but, he consents not to leave what has so long mingled with his soul. His soul grasps them yet closer; and in its bosom they are borne to the footstool of the Most High, to the infinite fields of ether, to the eternal home of paradise. When such a man meditates on the brevity of life, on the near approach of death, the grave is the last object that passes

before him: the garment of his spirit, may occupy its dark confines; but the spirit itself, his proper self, ascends to the cheerful regions of light ineffable. A few observations from Atterbury, will elucidate this subject.—

“ We see what difference there is between man and man; such as there is hardly greater between man and beast: and this proceeds chiefly from the different sphere of thought which they act in, and the different objects they converse with. The mind is essentially the same in the peasant and the prince; the forces of it naturally equal in untaught man and the philosopher; only one of these is busied in mean affairs, and within narrower bounds; the other exercises himself in things of weight and moment; and this it is that puts the wide difference between them. Noble subjects are to the mind what the sunbeams are to a bud or flower; they open and unfold the leaves of it, put it upon exerting and spreading itself every way, and call forth all those powers that lie hid and locked up in it. Hence meditation on the Divine Nature, being the sublimest point of thought, enlarg-

eth the powers and capacities of our souls, by setting our faculties on the full stretch; and by turning them from little and low things, upon their greatest and noblest object, they are improved to all the degrees of perfection of which they are capable."



## TIME.

1.

**TIME** is the parent of many mutations.

2.

In extremities, the winning of time is the purchase of life.

### *Remark.*

And no man being certain of the prolongation of his life for one hour, each passing moment ought to be regarded as the probable limit of our time; and then how wisely would

we husband that estate which we now so foolishly waste ! Many of our days steal away in ignorance and idleness ; yet the philosopher reminds us that *these same days are imputed to our account* ; and we give them for nought ; we incur a penalty and have taken no game ! They are gone, the neglected days of our strength, and have not only swallowed up the season of our duties, but the persons and things unenjoyed, which we have lost ! Prodigals that we are and disobedient ! Hours fly, and the reaper puts in his sickle before we have sown the seed. What excuse is it, that we have been eating and drinking, sleeping and visiting ? Are these occupations of sufficient consequence to stand in the place of services to mankind, assistance to our neighbour, ministration to our friends, care of our relatives, and watchful obedience to God ? Theophrastus says that “ expense of time is the most precious expense that can be.” How then can such a valuable thing be better disposed of than in the acquisition of sound wisdom, true virtue, and a peaceful conscience ?

## YOUTH AND INEXPERIENCE.

## 1.

YOUTH will never live to age, without they keep themselves in breath with exercise, and in heart with joyfulness. Too much thinking doth consume the spirits: and oft it falls out, that while one thinks too much of doing, he leaves to do the effect of his thinking.

## 2.

Youth ever thinks that good, whose goodness or evil he sees not.

## 3.

All is but lip-wisdom which wants experience.

*Remark.*

The effects of confidence in the pleasurable property of novelties, are rashness, inconstancy, and regret. Regret induces reflection; and reflection produces those prudent determinations to which we give the name of experience.

This remembrance should plead with age for the errors of youth, and remind it, that "it is not every irregularity in our movement, that is a total deviation from our course."



## AGE.

### 1.

NEVER may he be old that doth not reverence that age, whose heaviness, if it weigh down the frail and fleshly balance, it as much lifts up the noble and spiritual part: and well might it be alleged, that the talkativeness of the aged, springeth from a willingness to make their wisdom profit others.

### 2.

Old age, in the very disposition of it, is talkative. Whether it be, that nature loves to exercise that part most, which is least decayed; and that is the tongue; or that knowledge being the only thing whereof old men

can brag, cannot be made known but by utterance; or that man, by all means seeking to eternize himself, (so much the more as he is near his end,) doth it not only by the children that come of him, but by speeches and writings recommended to the memory of hearers and readers.

*Remark.*

But that old age is not always confined to the "tongue's utterance," in the setting forth the fruits of its experience, we can prove from history: and to that end I will repeat a few examples from the eloquent page of the author of Ximenes.

"Age retains a vigour and vivacity, capable of good and great action, when it is not unstrung by indolence and excess, or torne by unseasonable passions. When the coward shrinks from a manly ambition, and from glorious toils, he shelters himself under plausible unreflected apologies. The history of man demonstrates that I am not giving way to a romantic flight, but that I am establishing a



plain and momentous truth. Illustrious examples, in arts and arms, prove what great achievements may be performed in old age; *that*, too frequently, desponding period. The wisdom of Timoleon always determined the conduct of the Syracusians, on great emergencies, long after he had retired from civil and military employments: in his younger years, he had acquired and established the liberty of their state with the force of his arms: in his old age, he protected that liberty with the vigour of his mind. The military strength and spirit of Camillus, when he was on the verge of his eightieth year, repeatedly fought and routed the Volsci; and saved his ungrateful country. Agesilaus, when he was yet older, was victorious in Egypt. The god-like Socrates, at the age of seventy, gave his tribute of a perfect eloquence to the immortality of the soul, when the hemlock was corroding his vitals; and died at the summit of mortal glory. Our divine Milton wrote the first of poems in the decline of life; and Dryden, in his seventieth year, wrote the famous ode in which he excelled himself; and which eclipses

all compositions, of that species, of Greece and Rome, and England. The illustrious author of the Night Thoughts; one of the *men who are so strong that they come to four-score years*; at that age, wrote his Conjectures on original Composition, with all the spirit and fire of youth. I shall close this account of aged glory, with reviving the memory of the celebrated Cornaro, a noble Venetian, who amply redeemed the irregularities of youth, by a long and uninterrupted course of extreme temperance; and who, in his hundredth year, chaunted his *Te Deum* with an elevation of voice, and with a fervour which he could not repress; with an involuntary and enraptured enthusiasm\*.”

\* To this catalogue of illustrious veterans, who, like the aloe, seem to grow in brightness as their years number with the century, future times will add the name of him who recorded them. Percival Stockdale, who wrote the animated and patriotic tragedy of Ximenes, in *the meridian of his days*; at their *sunset*, when he too approached his *seventieth* year, completed Lectures on our great British Poets, which will rea-

How can I better sum up this venerable subject, than by closing it with the per-oration to the Discourse on the Duties and Advantages of Old Age, whence I borrowed my examples?

“ The progress of the life of man has, in different respects, often been compared, and not unaptly, with the course of the sun through the firmament. Let me endeavour to adapt this object of comparison to my present purpose. Let me view this beautiful and majestic luminary, in his best character; in one of his purest and most benignant days. He rises alert, jocund, and resplendent; he promises the charms and the glories of his march. As he advances in his ethereal progress, as he ‘ runs his longitude through heaven’s high road;’ his flame grows more vigorous and ef-

der his name dear to the memories of posterity, as long as true poesy, generous criticism, and an eloquence, which like Longinus, “ shews the true sublime he draws,” are understood and properly appreciated in *this land*.

fulgent; he strikes and dazzles the world : the light clouds, of fantastic shape and colour, evaporate by his ardour; or keep their form and station, to shew their insignificance. In his descent he retains his beauty and his grandeur; but his beauty is then more amiable; and his grandeur is more easy of access and communication. He draws around his horizon, around the evening of his sublime march, his bright companions, and worthy of their lord; clad in rich and magnificent attire; but, like himself, of a mild and sedate gaiety. He benignly salutes the delighted landscape; and as he gradually descends; as he sinks into the bed of ocean; the feeling, the elegant, the pious part of mankind; the constant adorers of the God of nature, eye, with a fine devotion, his expiring rays; and send after him a sigh, rather of love and admiration than of sorrow and regret. Go, and do thou likewise, in the evening of Christian morality; mellow, soften, and yet dignify the human picture; give it the tints, and the keeping of Claude Lorraine.

“Thou mayest easily (especially if heaven

is indulgent to thy honest prayer,) thou mayest easily *recover thy strength before thou goest hence* : but remember *one* great difference between the fate of the sun, and of thee. He always sets to rise again ;—if he sets in gloom to-day, he may set in glory to-morrow ; he may atone for his obscured honours. But when *thou goest hence, thou shalt be no more seen* ! When thy *vital* sun is set, thou canst not change the character of thy departed life ; its unseasonable gusts and its melan'choly vapours ;—a calmer, a serener evening is not to succeed ; it is precluded by an everlasting night. Oh ! then, how careful should we be to fill the last scene of life with active and honourable conduct ! to descend to the grave with ease and dignity ; to take an affectionate and engaging leave of the world ; instructed and adorned by the best educators of youth, and accomplishers of age ; by the moral and religious graces."

## SUICIDE.

**KILLING** one's self is but a false colour of true courage, proceeding of a fear of a farther evil either of torment or of shame; for if it were not a hopeless respecting of the harm, courage would make one not respect what might be done unto one: and hope being of all other the most contrary to fear, self-killing being an utter banishment of hope, it seems to receive its ground in fear. Whatever comes out of despair cannot bear the title of valour, which should be lifted up to such a height, that holding all things under itself, it should be able to maintain its greatness, even in the midst of miseries. God has appointed us captains of these our bodily forts, which, without treason to that majesty, are never to be delivered over till they are demanded,

## DEATH.

## 1.

DEATH being a fearful thing, and life full of hopes, it is want of well-squared judgment to leave any honourable means unessayed of saving one's life.

*Remark.*

With this sentence the glory of the braggart falls to the ground. How many petty heroes do we hear boasting that they never knew what it was to shrink at the face of battle! If they speak truth, they bear witness against themselves; and have no more merit in meeting danger, than the blind have in not coveting the beauty which they cannot see; *they* want the sense that would have led them into temptation: and the man who rushes on death, because he is insensible to its horrors, is as much a mere implement of war as the cannon or the culverin; *he* wants the

sense which might lead to self-preservation. "He alone is brave, who, influenced by just motives, and guided by sound reason, knows the danger, fears, yet valiantly hastens to encounter it!" So taught the wise instructor of the hero of Macedon; and so thought the renowned prince de Conde, when he was little more than a boy and stood in his first campaign:—"You fear—you are pale—you tremble!" said his commander to him,—“My body trembles (replied the prince, grasping his sword,) at the actions my soul meditates!" The valour of this noble youth (whose answer ought to have more power over young hearts than *the sound of a trumpet*,) was the effect of *meditation*: it was no headlong impulse of the blood which commands its subject to deeds of courage or of cowardice, as accident inclines it to ebb or flow. Nothing can conquer the spirit, when it has made up the account between life and death: the body that contains it may be reduced by sickness, or cut to pieces by the sword, and still the man is whole, the hero is invincible; his life may be ravished from him, but his will is inviolate.



## 2.

No expectation of death is so painful, as where the resolution is hindered by the inter-mixing of hopes.

## 3.

In pangs of forced death, the stronger heart feels the greater torments, because it doth resist the oppressor.

*Remark.*

These observations relate to cases of death by unjust execution. In the first, we see how misery is heightened by the suspense in which the condemned are often held; expectation of escape disperses the spirits to all the avenues of hope, and when disappointment comes, and they are suddenly called to bear the mind through its last trial, the distraction of the poor sufferer is truly pitiable: he who might otherwise have shewn a pattern of fortitude, meets his fate like a coward. The evil that we know to be inevitable, is met by the collected soul with firmness and composure; but

the smallest intimations of reprieve, would have probably disconcerted Seneca himself.

The second observation notices a crime, the commission of which is happily confined to tyrants; and woe to them who have such power to become miserable! Not all the pageants that were played before the eyes of Elizabeth, could remove from her sight the bleeding head of Mary Stuart! And not all the clangour of Napoleon's mighty triumphs, can hush the voice that is heard in the wood of Vincennes,—the blood of Bourbon crying on his murderer! There is a story amongst the legends we tell children, that is not a mean picture of a tyrant and his doom. The moral is couched in allegory.

“There was once a huge and misshapen rock which was endowed, by infernal sorcery, with the power of impetuous motion.—It rolled through a flourishing kingdom; it crushed down all opponents; it laid the land desolate; and was followed by a stream of blood. It arrived unwittingly at an awful precipice; it had no power of returning; for the bloody stream that pursued it was so

strong, that it could not roll back: it was pushed from the precipice; was dashed into fragments; and the roar of its downfall arose unto heaven !”

## 4.

It is no less vain to wish death, than it is cowardly to fear it.

*Remark.*

But how is this so natural a fear, to be rationally subdued? Divine wisdom hath taught us, and to this effect it speaks. ‘As “it is certain that all men must die,” the first use that we ought to make of our reason when we arrive at years of maturity, is to prepare for death; that when he comes we may not be taken unawares, and, like deserters, loitering at a distance from our post. Two advantages spring from an early consideration of death, which contribute more to our peace of mind than all other of our studies. It delivers us from the fears of death, and consequently from most other fears: and it gives us arguments

to comfort us through the calamities of life ; for surely the shortness of our lives is a sufficient answer to the reasonings against Providence, which some men deduce from the prosperity of the wicked and the afflictions of the good ! All the time that either can pass in pleasure or distress, is scarcely a moment when compared with the infinite duration of eternity. Short as life is, though it comprizes not the goal of triumph, it is the field wherein we are to run for the prize ; and we win by the swiftness of our motion, rather than the length of time allowed for the race. We must not estimate our lives, as men and Christians, by days, or months, or years ; that is the measure of our being ; (a tree might claim veneration on the same plea ; ) but to be, and to live, are two things, and of a distinct consideration and account. To live, when we speak of a man, signifies to act like a reasonable creature ; to exercise his understanding and will, his mind and heart, upon objects that harmonize with the dignity and perfection of human nature ; to be employed in such actions as are proper to his nature, and dis-

tinguish man from other animals. A life of reason, religion, and virtue, is properly the life of a man, because it is peculiar to him, and marks the essential difference between him and all other creatures : and therefore, he who improves his *essential part* the most, his understanding and his heart ; who has his passions and his appetites under the best government ; and who makes himself most useful to mankind ; though he do not continue longer in the world, yet he lives more than other men ; that is, he exerts more frequent and more perfect acts of rational life. He lives in the constant commission of his duty, and needs not to fear the call of his Almighty " Captain," when it summons him to his account : whether he be in the chamber or in the field, he is still at his station ; and ready to maintain the ground or to relinquish it, as his Commander gives the word : he has " fought the fight," and the palm of victory awaits him in heaven !

## ATHEIST.

## 1.

**NEGLECTFULNESS** of honest research is the very well-spring of atheists ; who (to speak rightly of them) offend not through reasoning, but for want of reasoning ; not by abusing of reason, but by drowning of reason, or rather, by bemiring it in the filthy and beastly pleasures of the world. Others, match their pleasures with malice ; and to make short way to the attainment of goods or honours, do over-reach and betray other men ; selling their friends, their kinsfolk, yea and their own souls ; and not sticking to do any evil that may serve their turn, never alleging or pretending honesty, or conscience, but to their own profit. Of such kind of stuff are the Epicures made, who, because they feel their minds guilty of so many crimes, do think themselves to have escaped the justice

and providence of God, by denying it : And of these we say, that their reason is carried away and over-mastered by the course of the world, whereunto it is wholly tied, so as they can have none other course or discourse than this.

## 2.

## A REPLY TO AN ATHEIST.

Peace, peace ! Unworthy to breathe, that dost not acknowledge the Breath-giver ! Most unworthy to have a tongue, which speakest against Him through whom thou speakest ! You say—"Yesterday was as to-day." O, fool ! and most miserably foolish, since wit makes you foolish ! What doth that argue, but that there is a constancy in the everlasting Governor ? Would you have an inconstant God ? since we count a man foolish that is inconstant. He is not seen, you say—(Hast thou ever seen thine own soul ? and yet thou dost not doubt that it exists !)—and yet you *might* see enough of the Creator in his works,

if you were not like such who for sport-sake willingly hoodwink themselves, to receive blows the easier. You say, because we know not the causes of things, therefore fear was the mother of superstition : nay, because we know that each effect hath a cause, *that* hath engendered a true and lively devotion. (Our fear of God is not an abject and dastardly fear, but a devout awe of his greatness ; a soul-impressed admiration of his holiness, a solemn conviction of his justice, a trembling acknowledgment of his power, and a filial ardour to be received to the mercy of his goodness ! Such a fear cannot be born in an ignoble breast ; for it is made up of generous qualities : its weakness is strength, its humility honourable ; for when it yields, it is to virtue ; and when it trembles, it is only before God. He who rightly fears God, may stand unshaken before all men : nothing can intimidate him ; for he stands in the power of virtue, and he is armed with the power of omnipotence). Do we not see goodly cause for this lively faith in all around ? For this lovely world of which we are, and in which



we live, hath not its being by chance: on which opinion of chance, it is beyond marvel by what chance any brain could stumble. For if it be eternal, as you would seem to conceive it, eternity and chance are things unsufferable together; for that is chanceable which happeneth; and if it happen, there was a time before it happened when it might not have happened; or else it did not happen: and so, if chanceable, not eternal; and if eternal, not of chance. And as absurd it is to think that if it had a beginning, its beginning was derived from chance; for chance could never make all things of nothing: and if there were substances before, which by chance should meet to make up this world, thereon follows another bottomless pit of absurdities; for then those substances must needs have been from ever, and so eternal; and that eternal causes should bring forth chanceable effects, is as sensible as that the sun should be the author of darkness. Again, if it were chanceable, then was it not necessary; whereby you take away all consequents. But we see in all things, in some respect or other, necessity of

consequence: therefore, in reason we must know that causes were necessary. Besides, chance is variable, or else it is not to be called chance; but we see this world is steady and permanent. If nothing but chance had glued these pieces of this all, the heavy parts would have gone infinitely downwards; the light infinitely upward; and so never have met to have made up this goodly body. Perfect order, perfect beauty, perfect constancy, if these be the children of chance, let wisdom be counted the root of wickedness! But if you will say—It is so by nature;—that is as much as if you had said—It is so, because it is so. But if you mean, of many natures conspiring together (as in a popular government) to establish this fair estate; as if the elementish and ethereal parts should in their town-house set down the bounds of each other's office, then consider what follows—that there must needs have been a wisdom which made them concur; for their natures being absolutely contrary in nature, rather would have sought each other's ruin, than have served as well consorted parts, to each other's harmony.

For, that contrary things should meet to make up a perfection, without force and wisdom above their powers, is absolutely impossible; unless you will fly to that hissed-out opinion of chance, again. But you may perhaps affirm, that one universal nature (which hath been for ever) is the knitting together of these many parts, to such an excellent unity. If you mean a nature of wisdom, goodness, and providence, which knows what it doth, then say you that which I seek of you: but if you mean a nature as we speak of the fire, which goeth upward it knows not why; and of the nature of the sea, which in ebbing and flowing, seems to observe so just a dance and yet understands no music; it is still but the same absurdity, superscribed with another title. For this word One, being attributed to that which is All, is but *one* mingling of *many*, and many *ones*; as in a less matter, when we say *one kingdom*, which contains many cities; or *one city*, which contains many persons; wherein the under ones (if there be not a superior power and wisdom) cannot by *nature*, regard to any preservation but of them-

selves: no more, we see, *they* do; since the water willingly quenches the fire, and drowns the earth: so far are they from a conspired unity; but that a right heavenly nature, indeed, as it were un-naturing them, doth so bridle them. Again, it is as absurd in nature, that from a unity, many contraries should proceed, still kept in an unity, as that from the number of contraries an unity should arise. I say still, if you banish both a singularity and plurality of judgment from among them, then do but conceive how a thing, whereto you give the highest and most excellent kind of being (which is eternity), can be of a base and vilest degree of being, and next to a not-being; which is, so to be, as not to enjoy its being. I will not here call all your senses to witness, which can hear nor see nothing which yields not most evident evidence of the unspeakableness of that wisdom; each thing being directed to an end, and an end of preservation;—so proper effects of judgment, as speaking and laughing are of mankind. But what mad fury can ever so inveigle any conceit, as to see our mortal and corruptible

selves to have a reason, and that this universality (whereof we are but the least pieces), should be utterly devoid thereof? as if one should say, that one's foot might be wise, and one's self foolish. This heard I once alleged against such a godless mind as your's, who being driven to acknowledge this beastly absurdity that our bodies should be better than the whole universe, if it had the knowledge whereof they were void; he sought (not being able to answer directly) to shift it off in this sort—that if that reason were true, then must it follow also, that the universe must have in it a spirit, that could write and read too, and be learned; since that was in us commendable. Wretched fool! Not considering that books be but supplies of defects, and so are praised, because they help our want; and therefore cannot be incident to the Eternal Intelligence, which needs no recording of opinions to confirm his knowledge; no more than the sun wants wax, to be the fuel of his glorious lightfulness. This world, therefore, cannot otherwise consist, but by a *mind* of Wisdom, which governs it; which,

whether you will allow to be the Creator thereof (as undoubtedly He is), or the soul and Governor thereof—most certain it is, that whether he govern all, or make all, his power is above either his creatures or his government. And if his power be above all things, then, consequently, it must needs be infinite, since there is nothing above it to limit it. For, beyond which there is nothing, must needs be boundless and infinite. If his power be infinite, then likewise must his knowledge be infinite: for else there should be an infinite proportion of power, which he should not know how to use; the unsensibleness whereof, I think even you can conceive:—and if infinite, then must nothing, no not the estate of flies (which you with such scorn did jest at), be unknown to him. For if there were, then *there* were his knowledge bounded, and not infinite. If his knowledge and power be infinite, then must needs his goodness and justice march in the same rank: for infiniteness of power and knowledge, without like measure of goodness, must necessarily bring forth destruction and ruin; and not orna-

ment and preservation. Since, then, there is a God, and an all-knowing God, so as he seeth into the darkest of all natural secrets, which is the heart of man; and sees therein the deepest dissembled thoughts; nay, sees the thoughts before they be thought;—since he is just, to exercise his might; and mighty to perform his justice; assure thyself (that hast so plaguily a corrupted mind, as thou canst not keep thy sickness to thyself, but must most wickedly infect others), assure thyself, I say (for what I say, depends of everlasting and unremovable cause), that the time will come, when thou shalt know that power, by feeling it; when thou shalt see his wisdom, in the manifesting thy shamefulness; and shall only perceive Him to have been a Creator, in thy destruction!

*Remark.*

Lord Bacon observes, that “a little philosophy inclineth men’s minds to Atheism, but depth in philosophy bringeth men’s minds to *Religion.*”

## FAITH.

THE mark that faith looketh at, is the Author of Nature and Principle of all principles. The rules, therefore, and the principles of nature which God hath made, cannot be contrary unto himself; and he is also the very reason and truth itself: all other reason then, and all other truth, dependeth upon him, and relieth upon him: neither is there, nor can there be any reason or truth but what is in him. So far off is it, that the thing which is true and reasonable in nature, is, or can be false in Divinity, which (to speak properly,) is not against nature, but against corruption of nature, and in very deed above nature.

*Remark.*

Boundless power, made lovely by an essential union with perfect wisdom, justice, and mercy, makes up our idea of God, and demands the fervent adoration of all creatures.



The ineffable benignity of His image, as the beneficent Jesus, hath impressed it on our hearts, like the loadstone that draweth iron and steel to itself, and communicates to them the power they obey, doth draw our affections towards the Divine Original, and imparts to us some touch of the same virtue ; which, by consequence, renders us happy magnets to them who follow in the same direction. Perfect faith is perfect piety, perfect piety is perfect virtue, and perfect virtue is the perfection of man. This spirit of God, this influence of Divine Love, this reflection from the Most High, is a warm and resplendent luminary which, like the sun, gives light and brightness to innumerable stars, without subtracting one ray from its original glory. Such is the faith that leads to heaven ; observance of God and attention to man : and so the apostles teach—" Let us cast off the works of darkness, and let us put on the armour of light ! Let us walk honestly as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. And if there be any other commandment, it

is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."

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## GOD AND PROVIDENCE.

### 1.

HE that seeth but only the portraiture of a man, falleth by and by to think of the painter; and the first speech he uttereth is to ask, Who made it? Now, if a dead work do make us to conceive a living worker, much more reason is it, that a living work as man is, should make us to bethink us of a quickening work-master; yea, even of such a one as may be (at least,) as far above man, as man is above the portraiture of his own making:—and the same is God.

## 2.

God is goodness itself; and whatsoever is good is of him.

## 3.

If thou call him Destiny, thou shalt not deceive thyself; for all things depend upon him, and from him come the causes of all causes. (Conceive this proposition as it ought to be, and thou shalt comprehend many truths.) If thou call him Providence, thou sayest well; for by his direction, doth the world hold on its course without swerving, and uttereth forth his actions. If thou call him Nature, thou doest not amiss; for he is of whom all things are bred, and by whose spirit we live; in very deed, He is the whole which thou seest; and he is in all the parts thereof, bearing up both the whole world and all that is therein.

*Remark.*

A certain philosopher once asked a Christian, "Where is God?" The Christian replied, "Before I answer you, first tell me where he is not?"

4.

Chance is only to trouble them that stand upon chance.

5.

The universal and only Wisdom, Almighty God, which examineth the depth of hearts, hath not His judgment fixed upon the event of our actions, but the motive.

*Remark.*

A hundred parallel declarations to the same effect, may be found in the Scriptures: how lovely are such assurances from Him who sees the heart, and who judges human frailty with pity and with mercy. "What man is he that desireth life, and would fain see good days? Keep thy tongue from evil, and thy lips from speaking guile: depart from evil, and do good; seek peace and pursue it. The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. Many are the afflictions of the right-

cous, but the Lord delivereth him out of them all."

## 6.

It is not for us to appoint the mighty Majesty of God, what time he will help us. The uttermost instant is scope enough for him to revoke every thing to our desire.

## 7.

The almighty Wisdom, ever more delighting to shew the world, that by unlikeliest means, greatest matters may come to conclusion; causeth human reason, (which often disdaineth to acknowledge its author,) to be the more humbled, and more willingly give place to Divine Providence.

## 8.

The heavens do not send good haps in handfals; but let us pick out our good by little, and with care, from out much bad, *that still our little world may know its king!*

*Remark.*

It has been said before, that what men term the course of nature, is the incessant administration of Providence; and that faith in Providence, or belief in the superintendence of God, cannot be disputed by any mind which looks right onward, into the usual succession of things. If the constant laws which govern the material world, and the occult influence which disposes the actions of men, be called Destiny, Fate, or Necessity, that idea presupposes an almighty Lawgiver who laid the great plan, and set men in it to fulfil their parts to the end of time. Is a clock that the maker forms to go without stopping for a twelve-month, less the work of his design and hands, than one which he made to be wound up every day? General Providence may rule the world, and particular Providence the individuals of mankind. To reconcile these alleged inconsistencies, we have only to suppose that in the plan of each man's life there are certain stations (like mountains in a country,) which he

must reach ; certain temptations, certain trials, certain felicities, certain miseries ; but it depends on himself whether he will follow the *pillar of light* that moves before him ; whether he will go on the plain road of virtue to these eminences, or “clamber over fences of duty, break through hedges of right, and trespass on hallowed enclosures,” as the readiest way to his journey’s end ! In short, whether his aim be to approach good, or to avoid evil, it depends on himself to fall carelessly and headlong down some precipice, or, by calling on his heavenly Father, to “bear him up that he dash not his foot against a stone !” to alight, even as “a bird among the moss.”

Thus the perverse deviations of wicked men, though they ruin their perpetrators, cannot disturb the destined course of events which they must meet ; whether we take the obvious road, the intricate path, or some subterraneous passage, yet, in spite of our determinations to the contrary, we come out just where Providence designed we should. We are apt to murmur at the adversities which afflict virtuous men, and to conclude from

them that, a particular Providence cannot superintend the circumstances of a man's life : but does not experience, as well as the preacher teach, that "God thoroughly knows our constitutions ? What is noxious to our health, and what may remedy our distempers ? And therefore accordingly disposeth to us instead of honey sometimes wholesome wormwood. We are ourselves greatly ignorant of what is conducive to our real good ; and were the choice of our condition wholly permitted us, should make very foolish, very disadvantageous elections : that which is now our idol, might quickly become our burden ; for we know not how soon we may be sick of what we are now sick *for*." Bishop Beveridge curiously, but truly, says—"A cockle-fish may as soon crowd the ocean into its narrow shell, as vain man ever comprehend the decrees of God !"



## RELIGION.

## 1.

DEVOTION to God is, indeed, the best bond which the wisest could have found out to hold man's wit in well-doing.

*Remark.*

Religion does not consist in fair professions and ostentatious pretences, but in real practice; "It is not every one that *saith* unto me *Lord! Lord!* that shall enter into the kingdom of heaven; but he that *doeth* the *will* of my *Father* which is in heaven!" So pronounces the Divine Founder of Religion.—Neither doth religion consist in a pertinacious adherence to any sect or party, but in a sincere love of goodness and dislike of the reverse; not in vain flourishes of outward performances, but in an inward good constitution of mind, exerting itself in works of true piety and love; not in unreflecting, or political sub-

jection of our judgments to the peremptory dictates of men, but in a candid affection for truth, in a hearty approbation of, and compliance with, the doctrines fundamentally good and necessary to be believed; not in harsh censuring and virulently inveighing against others, and, like Peter, drawing the sword on the sinner, instead of imitating Jesus, and washing away his crimes with tears, but in carefully amending our own ways, and gently exhorting others to follow us; not in peevish crossness and obstinate repugnancy to laws and customs, but in a placable and satisfied submission to the express ordinances of God, and lawful decrees of man. This is the spirit and body of religion: the ceremonies of the church are merely trappings, though to be respected as necessary to the order and *beauty of holiness.*

## 2.

Because philosophical discourses stand in the general consideration of things, they leave to every man a scope of his own interpretation; whereas the law of revelation applying

itself as well to particulars, folds us within its bounds, which once broken, man's nature infinitely rangeth.

## 3.

Seeing that in revelation it is God that speaketh, it becometh man to hold his peace; and seeing that he vouchsafeth to teach us, it becometh us to learn and believe.

*Remark.*

Philosophy having decked herself in the doctrine and morality of revelation, denies the existence of the power she has robbed.—The light of the Gospel shines throughout the world, like the sun in the firmament: the infidel feeds on the fruits of its influence and is comforted by its rays, while he shuts his eyes and will not open them, crying,—“There is no light; for I cannot see it!” Indeed, to accept the revelation of the Scriptures, is no greater a stretch of credulity, than to believe that Julius Cæsar lived and wrote the Commentaries which go by his name: and to believe that doctrines are true which we do not

fully comprehend, is only to give God credit for being wiser than ourselves; and not to treat our Creator worse than we should do one of his creatures: an Archimedes or a Newton for instance! If either of them should declare some philosophical discovery, the truth of which we were not skilful enough to prove, (for, we should bear in our minds, that *mysteries* in religion, are only mysteries to *finite* understandings; the *infinite mind* knowing every thing, hath no mysteries;) we would blush to say to the philosopher,—“ I do not believe you.” We take his assertion on the faith of his genius and honour: And shall we be more suspicious of the Maker of this man? Shall we doubt the wisdom, and the power, and the word of the source of all might, truth, and reason, and of our own beings and souls? O, proud man! to raise thy head against thy Creator! to dare to argue with him who formed thee out of the dust, and breathed into thy body the very soul which thou movest against him! What phrensy is this that thou sayest? “ *My* mind is the measure of omniscience; *my* will, the

measure of omnipotence; and God cannot do any thing that I am unable to conceive!" Where wert thou, worm ! ten thousand years ago? Who called thee into being? Was it thine own will? Who sustained thee in infancy? Who shot forth thy tender members into expansion and strength? Who gave thee thy reason? Who preserved thee in life? Was it thyself? Could'st thou "by taking thought add one cubit to thy stature?" Or could'st thou, by all the arts of man, add one moment more to the last gasp of thy departing soul? If thou art not then lord of thyself, how canst thou pretend to be equal with Him who made thee, and who is the Lord of life and death? Peace! and be grateful that thy blasphemy has been against the King of Heaven, for with Him thou wilt find mercy; "He is gracious and long-suffering, and of great goodness!" But hadst thou "wagged thy tongue" but half so much against any earthly potentate, a cruel death would have put it to silence for ever.

## 4.

The world is as a shadow of God's brightness; and man is his image and likeness: and if it appear, even by the philosophers themselves, that the world was made for man, how greatly then are we bound unto the Creator thereof? How great is the dignity of this creature? And what else is his sheet-anchor, and his welfare, but to adhere wholly unto God? Soothly, he for whom the world was made, must needs be made for more than the world. He for whom so durable and substantial a thing was made, must needs be made for another, than this frail and wretched life; that is, to wit, for the everlasting life, with him that is the Everlasting. And that is the foundation of all religion. *For religion (to speak properly,) is nothing else but the school wherein we learn man's duty towards God, and the way to be linked most straitly unto him.* Again, in the world, we see a steady and fast-settled order; and every creature to do service in his sort: only man withdraweth his duty, shrinking from God, and wandering away in himself. He that is most indebted is

lothest to pay, and least able to pay. He for whom the highest things are made, is become a bond-slave to the basest and vilest things; and the records of all ages are as indictments against all mankind, proving him to be unthankful to God, a murderer of his neighbours, a violator of nature, and an enemy to himself. Shall not he then, who instead of doing his duty is not ashamed to offend God, stand in dread of the death which waiteth upon him for his offence? Yes; for what is God, but justice? What is justice, but a judgment of duty? And before that judgment who dareth appear? What remedy then is there both for God's glory, and for man's welfare; but that the debt be discharged by release, and the justice satisfied with free favour? The duty, therefore, of true religion, is to convict us by the law, and to justify us by grace\*; to make us feel our disease, and there

\* Grace signifies *Gift*; the *free pardon given* by God, and his *assistance given* to our weakness. A heathen king (Marcus Aurelius,) teaches the proud Christian

withal, to offer us remedy. But who shall purchase us this grace, so necessary for man's welfare? Either the world (as we think,) or else man. Nay, what is there in man, (I say in the best man,) which burneth not before God's justice, and which setteth it not on fire? And what shall become of the world then, if man, for whom it was created, be unable to stand? Soothly, it is the well-beloved Son of God, that must stand for all: the righteous for the unrighteous; the mighty for the unmighty; the rich for the poor; the darling and the well-beloved for them that are in the displeasure and curse of God his father; and the same (say I,) is our Lord Jesus Christ.—“The fool (saith the Psalmist,) hath said in his heart, There is no God.” And a heathen man hath passed yet further, saying; “He that

not to contemn *assistance*: “Be not ashamed (saith he,) of *taking help*. Thy business is to do thy duty, like a soldier in a siege, who being lame and unable to climb to the battlements by himself, may arrive at the utmost pinnacle by the *assistance* of superior strength.”



denieth the one God, and his providence in all things, is not only witless, but also senseless." And his so saying is, because the world, which offereth itself continually unto us, replenisheth our wits with the knowledge of God: even in this respect, that with one view of the eye, we see this universal mass furnished with so many, and so diverse things liked one to another, and tending all to one mark. Truly, I dare say, and by God's grace, I dare undertake to prove, that whosoever will lay before him, wholly in one table, (so as he may see them together, with one view,) the promises and prophecies concerning Christ, the coming of our Lord Jesus, and the proceeding of his gospel, he shall not be able to deny, even by the very rules of philosophy, but that he was sent of God; yea, and that he was of God himself. Howbeit, in this lieth our fault, that (whether it be through ignorance, or through negligence,) we consider not the incomparable work of creation, and the recreation, but by piece-meal, without laying the one of them to the other: like as if a man would judge of the whole space of time, by

the night; or by some one season of the year, by some one of the elements: or of an oration, by some syllables thereof: whereas, notwithstanding God's wisdom in creating things cannot be considered, but in the union of the parts with the whole; and of themselves among themselves; nor his goodness in recreating or renewing them; and in regenerating mankind, for whom he made the world; but by the heedful conferring of all times, from the first birth of man, unto the second birth, and repairing of him again; which it hath pleased God to ordain and make for him. As for the world, it is sufficiently conversant before our eyes; and, would to God, it were less graven upon our hearts! and therefore let us leave the world, and busy ourselves in the universal table of man's salvation and reparation. When man had, by his sin, drawn God's wrath and the decay of the world upon his own head; God's everlasting wisdom, even the same whereby God had created him, stepped in and procured his favour; so, as it was promised unto the first man, that Christ should come, and break the serpent's head,

and make atonement between God and man. That was the foundation-stone of the wonderful building of the church, and the seed whereof men were to be regenerated. This promise was delivered over, from hand to hand, and conveyed from father to son; solemnly declared to Abraham, Isaac, and Jacob; committed as a pawn by Moses to the people of Israel; celebrated by David in his songs; and renewed, from time to time, by many excellent prophets, which pointed out the time, place, and manner of his coming; and set down, plainly and expressly, his stock, his parents, and his birth, many hundred years, yea, and some thousand years afore-hand: which are such things as no man can know, nor any creature teach or conceive. What were they else, therefore, but heralds, that shewed the coming of the king of the world, into the world? And certes, by another spirit than the spirit of the world: after a long succession of these heralds, came the Saviour, in the self-same manner which they had foretold and pointed out. Whatsoever they had said of him agreed unto him; and which,

more is, could agree to none but him. Who then can doubt that the promise is performed, and say, that he is not the bringer of the promised grace to the world? And seeing that the prophets could not tell any tidings of him, but from God, from whence can he be sent, but from God? I know well that this one thing is a stumbling-block unto us, namely, that after the sounding of so many clarions and trumpets, we see a man, in outward shew, base; and to the sight of our fleshly eyes, contemptible, come into the world: whereas, notwithstanding, if we opened the eyes of our mind, we should, contrariwise, espy in that wretchedness, the very Godhead; and in that human weakness, the self-same infinite Almightiness which made both the world and man. He was born, say you: but of a virgin. He was weak; but yet, with his only voice, he healed all infirmities. He died: but yet he raised the dead; and rose himself from the dead too. If thou believe that, thou believest that he was both sent and sustained of God. Or if thou wilt doubt thereof, tell me then, how he did the things after his death, which are witnessed

by thine own histories? As soon as he was born, say I, he, by and by, changed the outward shape of the world, making it to spring new again, all after another sort : when he was once crucified, he turned the reproach of his cross into glory, and the curse thereof into a blessing. He was crowned with thorns ; and now kings and emperors do cast down their crowns and diadems at his feet : what a death was that which did such things as all the living could not do ! By ignorance he subdued learning ; by folly, wisdom ; by weakness, power ; by misery, victory ; by reproach, triumphs ; by that which seemed not to be, the things which seemed verily and chiefly to be. Twelve fishermen, in effect, did in short space, subdue the whole world unto him ; by suffering, and by teaching to suffer ; yea, and by dying, and by teaching to die. And the great Christian kingdoms, which we now gaze at, and which we exalt so much, are but small remnants of their exploits, and little pieces of their conquests. If his birth offend thee, look upon the heralds that went afore him, and upon the trumpeters that told the tidings of

him, both in the beginning, and in the chief state of the world: from whom could they come, but from him that made the world? And wherefore these messengers in all ages, but for the welfare of the world? If his cross offend thee, see how emperors and their empire, the idols whom they worshipped, and the devils whom they served, lie altogether overthrown and broken in pieces, fast bound, and stricken dumb, at the feet of this crucified man: and how? But by a power, passing the power of man, passing the power of kings, passing the power of angels; yea, passing the power of all creatures together. If the little shew of the apostles move thee; consider how the silly nets of those fishermen, drew the pride of the world; namely, the wise men, the philosophers, and the orators, by ignorance (as thou termest it,) to believe; and by folly, to die for believing! And for believing of what? Even of things contrary to the law of the world, and to the wit of man; namely, that this Jesus Christ crucified, is the Son of God; and that it is a blissful thing to endure all misfortune for his sake.

Behold also how one of them draws me into his net; the lesser Asia; another, Italy; the third, Egypt; and some others of them extend unto the Scythians, the Ethiopians, and the Indians, and to other places, whither the power of the most renowned empires did never attain; and which have hardly come to our knowledge within these hundred years; and yet have we, even there, found very great conquests of theirs, and like tokens of their victories, as here among ourselves. Nay, which more is, see how these conquerors, enriched with so many triumphs, do die for a man, and are crucified for a crucified man: and their disciples also by heaps as well as they! And what moved them thereto? But that they be sure that their power cometh from him, and that they be nothing further forth than they are in him, and for him.—That is to say, that he liveth, and maketh them to live, (yea, even for ever,) which die in him and for him. Surely, upon the considering of this table, we become as men ravished, distraught, and besides ourselves; and have nothing to say, but that he which cre-

ated man and the world of nothing, was alone able to make and regenerate man and the world again of nothing, even in despite of man and the world! This invisible God, which hath made himself visible, by creating the visible world, hath shewed himself almighty and all-good, in clothing his express image with the infirmity of a contemptible man; the Redeemer, very God and very man, the Son of God! and is come in the flesh, even Jesus Christ our Lord.

*Remark.*

When persons seek to investigate the foundations of any particular opinion, whether of a religion or any thing else, they should come to the task with an unprejudiced and impartial mind: otherwise, the arguments they meet, being blunted or perverted by some preconceived and favourite notion, they will be as improper judges of the reasonableness and force of what has been advanced, as a man is of the natural colours of a landscape, who views it through green spectacles. The cause



of the prejudices against which Sir Philip Sidney raises his pen, is so unreasonable, so extravagant, that if we did not hear them every day, we could scarcely credit that rational creatures could be so absurd and so wicked : for, is it not grievous to observe the sort of antipathy which many men cherish towards every name which belongs to religion, and particularly to that of the gospel ; despising the sacred volume, neglecting its contents, and ignorant of all those noble elucidations and corroborations of its verity which may be found by reading ! They do not go deep enough into the history of mankind to see how heathen authors bear testimony to the truth of the prophets and evangelists ; how Herodotus, Diodorus Siculus, Xenophon, Polybius, Tacitus, and others, throw light on the pages of Isaiah, Daniel, St. Matthew, and St. John \*. Nay, do not consider the miracle existing before their eyes—the manifesta-

\* The honey of these numerous hives is concentrated in the pages of Shuckford, Prideaux, and Dr. Thomas Newton.

tion of the fulfilment of one prophecy, which has held itself to the sight of men, these eighteen hundred years ! While the Ninevites and Babylonians, and even the more modern Macedonians and Romans, are no more, the Jews yet live a separate people amongst all nations ! And this separate people, the arch-enemies of Christianity, are the very people who, (bearing witness against themselves), hold the archives of the prophecies of the Messiah which are so closely fulfilled in Jesus Christ : But they, with the sceptic of the latter days, still exclaim, “ What good thing can come out of Galilee ? ” Partiality to former usages, and pre-conceived expectations of a temporal conqueror, had blinded them ; and they turned from the light to darkness, “ they rejected the manna of heaven, because it was not like the flesh-pots of Egypt.” Prejudice against the amiable and lowly virtues, which can alone bring man as a *little child* to be taught at the feet of Christ, makes our proud talkers disdain to owe their wisdom or salvation to any but themselves. They disdain to receive their right hand from

him who made their left ! Did not God give them that reason of which they are so proud ? And may he not add to that, a teacher and a saviour, to conduct them to himself ? How convincing is the appeal of Peter—" Lord, to whom shall we go ? *Thou* hast the words of eternal life." And is not the great end of religion, a blessed life after this ? Is it not earning by the labour of a day the felicity of years ? Is it not obeying God in time, that we may reign with him through eternity ? How well does the glory of our protestant church, Dr. Thomas Sherlock, pursue the subject ! He is man's best friend ! and what his zeal has scattered through several discourses, for the sake of readers who may too much neglect such studies, I will offer in the few following pages.

He observes, that in this answer to the inquiry of Jesus to the Twelve, " Will ye also go away ?" Peter expresses the miserable condition they should be in if they did forsake *him*, having *no other* in whom they could trust :—" *Lord, to whom shall we go ?*" He also refers to the great end of religion, being *future happiness* ; and consequently the best

religion is that which will most surely direct us to *eternal life* and *eternal felicity*. Upon this ground, St. Peter prefers the gospel of Christ—" *Thou hast the words of eternal life.*" He next relies upon the authority and divine commission of Christ, upon which their faith and confidence were built—*We believe, and are sure, that thou art that Christ, the Son of the living God.* To believe, because we have sufficient reason to determine our belief, is a rational faith ; and so we may suppose the apostles saying—*We believe, because we have, from the things we have heard and seen of you, determined with ourselves, that thou art the Christ, the Son of the living God.*

Religion, the only means by which men can arrive at true happiness, by which they can attain to the last perfection and dignity of their nature, does not in the present circumstances of the world, depend on human reasoning or inventions : for, was this the case, we need not go far for religion ; or seek further than our own breasts for the means of reconciling ourselves to God. Upon such a

supposition, St. Peter argued very weakly, in saying, *To whom shall we go?*

In this state of the case, the necessity of religion in general is supposed; and the only question is, from what fountain we must derive it. The dispute can only lie between natural and revealed religion. If nature be able to direct us, it will be hard to justify the wisdom of God in giving us a revelation; since the revelation can only serve the same purpose which nature alone could well supply. Since the light of the gospel has shone throughout the world, the light of nature has been much improving; we see many things clearly, many things which reason readily embraces, to which the world *before* was generally a stranger. The gospel has given us true notions of God, and of ourselves; right conceptions of his holiness and purity, and of the nature of divine worship. It has taught us a religion, in the practice of which our present ease and comfort, and our hopes of future happiness and glory, consist. It has rooted out idolatry and superstition; and by instructing us in the nature of God, and dis-

covering to us his *unity*, his *omnipresence*, and *infinite knowledge*, has furnished us even with principles of reason, by which we reject and condemn the rites and ceremonies of heathenism and idolatry; and discover wherein the beauty and holiness of divine worship must be deduced from the nature of God: for it is impossible for men to pay a reasonable service to God, till they have just and reasonable notions of him. But now, it seems, *this is all become pure NATURAL religion*; and it is to our *own reason* and *understanding* that we are *indebted* for the *notion* of God and of *divine worship*; and whatever else in religion is *agreeable* to our reason, is reckoned to *proceed* entirely *from it*: and, had the unbelievers of this age heard St. Peter's complaint, "Lord! to whom shall we go?" they would have bidden him go to *himself*, and consult his *own reason*; and *there* he should find *all that was worth finding in religion*.

If nature can instruct us sufficiently in religion, we have indeed no reason to go anywhere else:—so far we are agreed. But whe-

ther nature can or not, is, in truth, a question capable of demonstration. For the way to know *what* nature *can do*, is to take nature *by itself*, and try its strength *alone*. There *was* a time when men had little else but nature to “go to;” and *that* is the *proper* time to look into, to see *what mere and unassisted nature can do in religion*.

Men wanted not reason before the coming of Christ, nor opportunity, nor inclination to improve it. Arts and sciences had long obtained their just perfection; the number of the stars had been counted, and their motions observed and adjusted; the philosophy, oratory, and poetry of those ages, are still the delight of this. Religion was not the least part of their inquiry; they searched all the recesses of reason and nature; and had it been in the power of reason and nature to furnish men with just conceptions and principles of religion, *here, in the golden periods of literature, we should have found them*: but on the reverse, we find nothing but idolatry and the grossest superstition; the creatures of the earth advanced into deities; and men degene-

rating, and making themselves lower than the beasts of the field. The rites of this religion were a dishonour to their votaries, and to their gods; the most sacred part of their devotion was the most impure; and its only merit was the secrecy which veiled its filthiness from the eyes of the world.

This being the case wherever men *have* been left to the direction of mere reason and nature, what security have the great patrons of natural religion *now*, that were *they* left to reason and nature only, they should *not* run into *similar errors and absurdities*? Have they more reason than their progenitors and the sages of antiquity?

Can *we* shew greater instances of civil and political wisdom, than are to be found in the governments of Greece and Rome? Are not the civil laws of Rome still held in admiration? And have they not a place allowed them still in almost all legislatures? Since then in nothing else than religion we are grown wiser than the heathens, what probability is there, that we *should have grown wiser in that*, if we had been left, as they were, to mere rea-



son and nature? Why should we think that reason would *now* do that for *us*, which it has *never* yet been able to do in *any time*, or *place whatever*, to our *predecessors*?

This fact is so very plain and undeniable, that I cannot but think that would men consider it fairly, they would be convinced how much they are indebted to the revelation of the gospel, even for that natural religion of which they so fondly boast: for how comes it to pass, that there is so much reason, such natural religion, in every country where the gospel is professed, and so little of both every where else? For instance, look at the religious opinions of the Chinese; and those tracts of India which are taught by the Bramins.

But is there then, (it may be said,) no such thing as natural religion? Does not St. Paul lay the heathen world under condemnation, for *not* attending to the dictates of it? "Because, (says he,) *that which may be known of God, is manifest IN THEM; for God hath shewed it to them. For the invisible things of him, from the creation of the world are clearly seen,*

being *understood* by the *things that are made*, even his *Eternal Power and Godhead*; so, that they are *without excuse*: because that, *when they knew God, they glorified him not as God*; neither were *thankful*, but became *vain in their imaginations*; and their foolish hearts were darkened. *Professing themselves to be wise, they became fools*; and changed the glory of the *Incorruptible God*, into an *image made like corruptible man*, and to *birds*, and four-footed *beasts*, and *creeping things*."

Can you say what it was that thus debased the reason and understanding of mankind? What evil was it that had diffused itself through the whole race, and so possessed their senses, that "seeing they did not perceive, and hearing they did not understand?" Or do you think that *you alone* are exempt from this common, this universal blindness; and that the same reason and nature that hitherto have misguided all the world into error and idolatry, would lead you, out of the common road, into truth and pure religion? Is it not the utmost presumption to think thus; and to ima-

agine that we alone are able to surmount the difficulties which all the world before us has sunk under? And yet, thus every man must think, who sets up *natural* religion in opposition to *revelation*.

You may boast of Socrates and Plato, and some few others in the heathen world, and tell us of their great attainments upon the strength of mere reason. Be it so : but must millions in every age of the world be left in ignorance, because five or six extraordinary men may happen to extricate themselves? Would it be reasonable to suffer a whole nation to perish without help in a plague, because some few were not tainted with the distemper?

I question not but the wise Creator formed man for his service; and that He gave him whatever was requisite, either to the knowledge or performance of his duty: and that there are still in nature the seeds and principles of religion, however buried under the rubbish of ignorance or superstition, I as little doubt. But what was it, I beseech you, that oppressed this light of reason and nature for

so many ages? And what is it that has now set it free? Whatever the distemper was, nature plainly wanted assistance, being unable to disengage herself from the bonds and fetters in which she was held: we may disagree, perhaps, in finding a name for this evil, this general corruption of nature; but the thing itself is evident; the impotence of nature stands confessed; the blindness, the ignorance of the heathen world, are too plain a proof of it. This general corruption and weakness of nature, made it necessary that religion should be restored by some other means; and that men should have other helps to resort to, besides their own strength and reason. If natural religion be indeed now arrived to that state of perfection so much boasted of; it gives a strong testimony to the gospel, by whose lights it has seen where to fill up its ancient deficiencies; and thus it evidently proves revelation to be an adequate remedy and support against the evil and corruption of nature: for where the gospel prevails, nature is restored; and reason delivered from bondage (by this visitation of almighty wisdom

our struggling minds,) sees and approves  
 what is holy, just, and pure.

Can this truth be evaded or denied? Then  
 what a return do we make for the blessing we  
 have received! How despitefully do we treat  
 the gospel of Christ, to which we owe that  
 dear light, even of reason and nature, which  
 we now enjoy, when we endeavour to set up  
 reason and nature in opposition to it! Ought  
 the withered hand which Christ hath restored  
 and made whole, to be lifted up against him?  
 Or should the dumb man's tongue, just loos-  
 ed from the bonds of silence, blaspheme  
 the power that sets it free? Yet, thus fool-  
 hly do we sin, when we make natural re-  
 son the engine to batter down the gospel:  
 for revelation only could, and only has re-  
 stored the religion of nature: and therefore  
 there is a kind of a parricide in the attempt,  
 and an infidelity, heightened by the aggravat-  
 ing circumstances of unnatural baseness and  
 insingenuity.

Nor will the success of the attempt be  
 much greater than the wisdom and the piety  
 which it: for when once nature leaves her faithful

guide, the gospel of Christ, it will be as unable long to support itself against error and superstition, as it was to deliver itself from them; and it will, by degrees, fall back into its original blindness and corruption. Had you a view of the disputes that arise, even upon the principles of natural religion, it would shew you what the end will be; for the wanderings of human reason are infinite.

Under the gospel dispensation, we have the immutable WORD of GOD for the support of our faith and hope. *We know in whom we have believed*; in Him, who can neither deceive nor be deceived; and, poor as our services are, we have HIS WORD FOR IT, that our "*Labour of love SHALL NOT BE FORGOTTEN.*" But to them who rely on nature alone, it is not evident to them, nor can it be, whether any future reward, shall attend their religious service. *Well*, therefore did St. Peter say to Christ, "*Thou hast the words of eternal life*;" for no other religion can give any *security of life and happiness* to its votaries. Why then should we go from Christ, or to

whom else shall we apply for succour, since he only has the WORDS OF ETERNAL LIFE?

It is true that religion is founded in the principles of reason and nature; and, without supposing this foundation, it would be as rational an act to preach to horses as to men.— A man, who has the right use of reason, cannot consider his condition and circumstances in this world; or reflect upon his notions of good and evil; and the sense he feels in himself that he is an accountable creature for the good or evil he does, without asking himself how he came into this world; and for what purpose; and to whom it is that he is, or possibly may be, accountable. When, by tracing his own being to the original, he finds that there is ONE SUPREME ALL-WISE CAUSE of all things: when by experience he sees, that this world neither is, nor can be, the place for taking a just and adequate account of the actions of men; the presumption that there is another state after this, in which men shall live, grows strong and almost irresistible: when he considers further the fears and hopes

of nature, with respect to futurity; the fear of death common to all; the desire of continuing in being, which never forsakes us: and reflects for what use and purpose these strong impressions were given us by the AUTHOR OF NATURE; he cannot help concluding, that man was made, not merely to act a short part upon the stage of the world, but that there is another and more lasting state, to which he bears relation. And hence it must necessarily follow, that his religion must be formed on a view of SECURING A FUTURE HAPPINESS.

If *eternal life* and *future happiness* are what we aim at, that will be the best religion which will most *certainly* lead us to eternal life and future happiness.

Let us then, by this rule, examine the pretensions of revelation; and, as we go along, compare it with the present state of natural religion.

Eternal life and happiness are *out of our power to give ourselves*; or to obtain by any strength and force, or any policy of wisdom. Since we have not the power of life and death,



even over our natural bodies, without a higher permission; and since there is One who has, who governeth all things in heaven and in earth, who is over all, Lord God Almighty; it necessarily follows, that either we must have no share in the glories of futurity; or else that we must obtain them from God, as His gift: and consequently, if eternal life be the aim of religion, and likewise the gift of God, religion can be nothing else but the means proper to be made use of by us, to *obtain of God this most excellent and perfect gift of eternal life.*

*Natural religion* pretends to no more than this: it claims not eternal life as the *right of nature*, but as the *right of obedience*; and of *obedience to God*, the Lord of nature. And the dispute between natural and revealed religion is not, whether God *is to be applied to for eternal happiness*; but only, whether *nature or revelation can best teach us how to make this application.*

If we consider God as the ruler of this world, as well as of the next, religion indeed *will be as necessary a means of obtaining the*

blessings of this life, as of that which is to come. But this will make no alteration in the nature of religion: for if the blessings of this life are the gift of God, they must be obtained by pleasing God; and the same services must entitle us to the blessings of this life and of the next.

Since it is the perfection of religion to instruct us how to please God: and since to please God and to act according to the will of God are but one and the same thing; it necessarily follows, that that must be the most perfect religion, which does most perfectly instruct us in the knowledge of the will of God. Allow nature then to have all advantages that ever the greatest patrons of natural religion laid claim to on her behalf; allow reason to be as clear, as uncorrupted, as unprejudiced, as even our fondest wishes would make it; yet still, it can never be supposed that nature and reason, in all their glory, can be able to know the *will of God*, so well as *he himself knows it*. And, therefore, should God ever *make a declaration of his will*, that declaration must, according to the nature and

necessity of the thing, be a *more perfect rule for religion*, than reason and nature can possibly furnish us with. Hence it appears, how extremely vain it is to compare natural religion and revelation together, in order to inquire which is preferable; for 'tis neither more nor less than inquiring, whether *we know God's will better than he himself knows it*. Upon this state of the case then, a revelation must be entirely rejected as a forgery; or entirely submitted to, as an immediate mandate from God: and the only debate between natural religion and revelation must be, whether *we really have a revelation or no*; and not, *whether revelation or nature be, in the nature of things, the best and surest foundation of religion*: which dispute but ill becomes our condition; and is a vain attempt to exalt our limited reason above the wisdom of omniscience, and to dethrone our Maker.

Since then revelation, considered as such, must needs be the surest guide in religion, every reasonable man is bound to consider the pretensions of revelation, when offered to him; for no man can justify himself in relying

merely on natural religion, till he has satisfied himself that there are no better directions.

But the inquiry into the evidencce for any particular revelation, is excluded by those who argue against all revelation a priori, as being inconsistent with the wisdom of God. What they say amounts to this; That God, having given us reason, has bound us to obey the dictates of reason; and tied himself down to judge us by that rule, and that only: (we have already seen the effects which this boasted reason wrought in the religion of the heathens, for many ages:) and on this ground they affirm that the rule of reason being sufficient, all revelation must be useless and impertinent; and consequently can never derive itself from God.

To argue from the perfection of human reason, that we are discharged from receiving any new laws from God, is inconsistent with as clear a principle of reason as any whatever, and which necessarily arises from the relation between God and man; which is, that the creature is bound to obey the Creator, in

which way soever his will is made known to him.

As to the perfection of human reason, it cannot be, nor, I suppose, will it be attempted to be maintained, that human reason is absolutely perfect; and therefore the meaning must be, that reason is relatively perfect, considered as the rule of obedience. But this is true, only upon supposition that reason is the only rule of our obedience; for if there be any other rule besides, mere reason cannot be the perfect rule of our obedience: and therefore this argument is really begging the thing in question; for it supposes there is no rule but reason; which is the thing not to be supposed, but to be proved. To say that revelation is unnecessary, because reason is a perfect rule; and at the same time to affirm (which infidels do,) that those who have but an imperfect use of reason, have no need of revelation, is a manifest contradiction. Leave the reason of every man to form its own individual schemes of religion, and while the philosopher is meditating on the unity of the sub-

lime Essence of all Things, we shall see the husbandman on his knees to the sun and moon ; and the seaman deprecating the wrath of the deities which rule the winds and the waves. In such a case, polytheism would not be long of returning to the earth.

Unbelievers tread one beaten path: they consider in general, that revelation is subject to many uncertainties ; it may be a *cheat at first*, or it may be *corrupted afterwards* ; but in natural religion there can be no cheat, because in that every man judges for himself ; and is bound to nothing but what is agreeable to the dictates of reason, and his own mind : and upon these general views, they reject all revelation whatever, and adhere to natural religion as the safer guide. But attend to the consequence of this reasoning, which is this ; that because there may be a false revelation, therefore there cannot be a true one ! For, unless this consequence be just, they are inexcusable in rejecting all revelations, because of the uncertainties which may attend them.

But now to apply what has been said to the Christian revelation : it has such pretences,

at least, as may make it worthy of a particular consideration. It pretends to *come from heaven*; to have been *confirmed by undeniable miracles and prophecies*; to have been *ratified by the blood of Christ and his apostles who died in asserting its truth!* Its *doctrines are pure and holy*; its *precepts, just and righteous*; its *worship is a reasonable service*, refined from the errors of idolatry and superstition; and spiritual, like the God who is the object of it: it *offers the aid and assistance of heaven*, to the weakness of nature; which makes the religion of the gospel to be as practicable as it is reasonable: it *promises infinite rewards to obedience*, and *threatens lasting punishment to obstinate offenders*; which makes it of the utmost consequence to us, soberly and seriously to consider it; since every one who *rashly* rejects it, *stakes his own soul* against its truth.

Because miracles may be pretended, shall not the miracles of Christ be considered, which were not so much as questioned by the adversaries of the gospel in the first ages? Because there may be impostors, shall Christ

be rejected, whose life was innocence, and free from any suspicion of private design; and who died to seal the truths he had delivered? Because there have been cheats introduced by worldly men, endeavouring to make a gain of godliness; shall the gospel be suspected, that in every page declares against the world, against the pleasures, the riches, the glories of it; that labours no one thing more, than to draw off the affections from things below, and raise them to the enjoyment of heavenly and spiritual delights?

The gospel does not make so mean a figure in the world, as to justify a total neglect of investigating its evidences: it is entertained by men of all degree: the light shines forth in the world, whether you will receive it or no; if you receive it not, the consequence is upon your own soul, and you must answer it.— Were men sincere in their professions of religion, or even in their desires of immortality, the controversies in religion would take a different turn; for it is impossible that an unfeignedly good man should not, for the sake of his erring fellow-creatures, wish for a re-



elation of God's will, to guide them by authority from vice to virtue, from misery to happiness. Were the gospel but a title to an estate, there is not an infidel of them all, who would sit down contented with his own general reasonings against it: it would then be thought worth looking into; its proofs would be considered, and a just weight allowed them: and yet the GOSPEL is our *title*, our *only title*, to a much nobler inheritance than this world knows; it is the patent by which we claim *life* and *immortality*, and all the *joys* and *blessings* of the *heavenly Eden*.

There are but two ways by which we can possibly arrive at the knowledge of God's will; one is natural religion, and the other, revelation. Between these two, considered purely as principles of religious knowledge, it is no hard matter to judge, which is the safest for us to rely on; it being a matter that will bear no dispute, whether our own reason or God himself can best instruct us in the knowledge of his will: upon which single point, the whole controversy between nature and revelation turns, as long as they are considered

only as principles of religion, without drawing into the question the merits of any particular scheme or system of natural religion: the consequence of which is plainly this; that as nature is a better guide than any pretended revelation, so every true revelation, as far as it goes, is a better guide than nature. For, if the revelation be false, there wants no arguments to make it yield to nature; and, if it be true, no arguments can be sufficient.

The gospel is a dispensation of Providence in regard to mankind, which the reason of man cannot fathom; and which the angels themselves are content to reverence at an humble distance. These methods of salvation are matter of great complaint with unbelievers: they think it highly *unreasonable*, that God should propose such things as objects of *faith*; and from the *unreasonableness* of the imposition, they argue, (which, presupposed, they conclude not amiss,) that these terms of salvation were not of God's contrivance, but are owing to the guile and deceit of cunning impostors, who took pleasure in abusing man. Though this objection is levelled against the

*Christian* revelation particularly ; yet it must conclude equally against revelation in general, considered as a *principle* of religion, if it make any *addition* to the things to be done or believed, beyond what reason teaches. The question then will be, whether it can be reasonable for God to propose any articles of faith, or any conditions of salvation, the *reason* and *propriety* of which does not *appear* to man ? And this is a question of great importance, it being *confessedly the case of the gospel*.

In the sense of the gospel, whatever is the effect of God's *secret* counsels, in order to the redemption of the world, is a *mystery*. That men ought to obey God in truth and holiness, that they may obtain his blessing : that sinners ought to be punished : are not, nor ever were, mysteries ; because these things were sufficiently published to the world, when men were endued with reason. But all the methods of religion beyond these were, and still are mysterious. The intention of God to redeem the world from sin, by sending his own son in the likeness of man, is a mystery un-

known to former ages; 'tis a mystery still, inasmuch as *we* cannot *penetrate* into the *depths* of this divine economy; or *account*, by the *principles* of *human reason*, for every step or article of it. But let it be remembered, that not human reason, but the will of God, is the rule and measure of religious obedience; and, if so, the terms of religious obedience must be tried by their agreeableness to the will of God, and not measured by the narrow compass of man's reason. If reason can discover, either by internal or external signs, that the conditions of salvation proposed to us, are the will of God, the work of reason is over; and we are obliged to use the means prescribed by God, as we hope to obtain immortal life, which is the gift of God.

A mystery is no positive or real thing in nature; nor is it any thing that is inherent or belonging to the subjects of which it is predicated. When we say, this thing or that thing is a mystery, according to the form of our speech, we seem to affirm something of this or that thing; but, in truth, the proposition

s not affirmative with respect to the thing, but negative with respect to ourselves: for, when we say, this thing is a mystery; of the thing we say nothing, but of ourselves we say, that we do not comprehend this thing.—With respect to our understanding, there is no more difference between truth that is, and truth that is not mysterious, than, with respect to our strength, there is between a weight which we can lift, and a weight which we cannot lift: for, as defect of strength in us makes some weights to be unmoveable, so likewise, defect of understanding, makes some truths to be mysterious. All the sciences are different mysteries to the scholar, until he is taught to comprehend them. So the Almighty is our wise master, who will make the mysteries of the gospel plain to us in the world to come.

The complaint then against mysteries in religion, amounts to no more than this—that God has done something for us, or appointed something for us to do, in order to save us, the reason of which we do not understand:

and he requires us to believe and to comply with these things ; and to trust him, that we shall receive the benefit of them. For this is **ALL** the **FAITH** or *positive* **OBEDIENCE** that *is required of us.*

But to return to the question, whether it can be ever necessary for God to reveal mysteries, or appoint positive duties, in order to perfect the salvation of mankind ; or, in other words, to use such means for the salvation of the world, the agreeableness of which to the end intended, the reason of man cannot discover ? This is certain, that whenever it is out of our power by natural means to save ourselves, if we are to be saved at all, it must be by supernatural means. And how hard soever it may be to conceive this perishing state to be the case of mankind in general ; yet of particular men, it will not be denied, but that they may sin so far, and render themselves so obnoxious to the justice of God, that it shall not be in the power of mere reason and nature, to find an infallible method of atoning to the justice of the offended Deity,

and consequently redeeming the sinner from destruction. And in this case, which is evident to the reason of every man, there is a plain necessity for the supernatural means of salvation before alluded to : the *SINNER must perish*, or be *redeemed by such means as reason and nature* are strangers to ; since, in the *means* that *reason* and *nature* can prescribe, there is confessedly **NO HELP FOR HIM**.

I wish every man who argues against the Christian religion would take this one serious thought into consideration—that he must *one day* (if he believe that God will judge the world) argue the case once more at the judgment seat of God ; and let him try his reasons accordingly. Do you reject the gospel because *you will admit nothing that pretends to be revelation* ? Consider well ! Is it a reason that you will *justify* to the *face of God* ? Will you tell *Him*, that you have *resolved* to receive no *positive commands* from him, nor to *admit* any of *his declarations for law* ? If it will not be a good reason *then*, it is not a good reason *now* ; and the stoutest

heart will tremble to give such an impious reason to the Almighty, which would be a plain defiance to his wisdom and authority.

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